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# FIVE SERMONS

ON SOME OF

## THE OLD TESTAMENT TYPES

OF

## HOLY BAPTISM.

BY THE

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INCUMBENT OF S. PHILIP'S, CLERKENWELL.

“TYPES SHOW FORTH THE MAJESTY OF BAPTISM.”—LUTHER.

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## NOTICE.

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THE following Sermons have never been preached exactly in their present form. They were originally printed in "The Gospel Messenger;" and are now republished in compliance with the wishes of some, who thought they might be useful if collected in a small volume.

I have derived much assistance in composing them from "Scriptural Views on Holy Baptism."





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THE SPIRIT OF GOD BROODING ON THE  
WATERS.

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GENESIS I. 2.

“AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS.”

“Should any one be anxious to know why the gift is given through water, and not through any other of the elements, if he take up the Holy Scriptures he will discover. For a great thing is water, and of the four visible elements of the world the most beautiful.” S. Cyril. Cat. Lect. iii. 5.

## THE SPIRIT OF GOD BROODING ON THE WATERS.

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GENESIS I. 2.

“AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS.”

A MIGHTY depth is Holy Scripture, and never may we hope to fathom it to the bottom. The self-conceited student will never see beyond its surface, and miss its hidden mysteries. With extreme reverence and humility should we ever open the Holy Volume, and approach it with the sole desire to know and do the truth. Mere cleverness cannot judge of the deep things of God's holy law. “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned.”<sup>1</sup> Faith and humility recognised JESUS in the flesh as the SON of GOD: pride and self-righteousness knew Him not. So in GOD's Word: faith and humility see CHRIST there and everywhere;<sup>2</sup> pride and mere learning see Him not. Mere cleverness criticises and distorts the Word of GOD to its own will. Faith is always urged

<sup>1</sup> 1 Cor. ii. 14.

<sup>2</sup> S. Augustine, commenting on the “six water-pots,” (S. John ii. 6,) says, “*It is lawful for us to seek Christ everywhere, and to drink wine from all water-pots.*” In Johan. Tract. ix. 10.

to exclaim with lowly adoration and awe, "Surely the LORD is in this place, and I knew it not."<sup>1</sup>

When we read Holy Scripture, we should never be contented with looking at the letter only, but try to pierce into the hidden meaning.<sup>2</sup> When the alabaster box of ointment is broken, then do we perceive the preciousness of its contents; so, when God's words are broken by meditation, do we find what precious truths they contain. Many a mystery is lying enshrined in type and figure; and through these we may often gain the truest knowledge of the realities of the kingdom of God.

Again, we should remember that, as God is one, so is His Word: one part can never contradict the other; but must, rightly understood, explain it. The New Testament is the development of the Old.<sup>3</sup> The Gospel is the Law fulfilled; the Law the Gospel veiled. The Bible from beginning to end is full of CHRIST and His kingdom.

And as, too, the great kingdom of nature has the same Author as the kingdom of grace, so doubtless the natural world is full of analogies to the spiritual. The seed which lies in the ground and rots, and in due time

<sup>1</sup> Gen. xxviii. 16.

<sup>2</sup> "Quid credendum est de tot factis, quæ *nullo naturali usu, nulla negotii necessitate* facta sunt? *Nihilne significant?* . . . Omnia cum considerantur, et quasi superflua necessariis contexta inveniuntur, admonent humanum animum, id est animum rationalem, *prius aliquid significare, deinde quid significant querere.*" S. Aug. contra Faust. c. 37, 38.

<sup>3</sup> "In the Old Testament the New is shadowed forth. For what is the Old Testament but the veiling of the New? And what is the New Testament but the re-vealing of the Old?" S. Aug. De Civ. Dei, xvi. 26.

springs up again, is, we know from S. Paul, the emblem of our death and resurrection. And we are bold to say that this is no chance resemblance, but that the seed was so organised *in order that it might be* a visible figure of these things. "The works of the LORD are great, sought out of all them that have pleasure therein."<sup>1</sup> But never does their sublime greatness, never does the pleasure derived from them, so affect us, as when we can discern in them the typical representations of the mysteries of our higher being.

As, then, the LORD of the Old Creation is one with the LORD of the New, we should at the very outset expect to find some intimate connection between them. And so it is. The commencement of S. John's Gospel, for instance, cannot fail to turn our thoughts to the commencement of the Book of Genesis. "*In the beginning* was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. *All things were made by Him.*"<sup>2</sup> "*In the beginning* God created the heaven and the earth." (Gen. i. 1.) And thus, too, our Blessed LORD is called the "*true Light,*"<sup>3</sup> evidently referring to that light in the natural creation which was "*the figure of the true.*"<sup>4</sup> And S. Paul remarkably connects the two creations. "Who is the First-born of every creature: for by Him were all things created that are in heaven, and that are in earth. . . . All things were created by Him and for Him. . . . And He is the Head of the Body, the Church, Who is the beginning, the First-born from the dead."<sup>5</sup>

<sup>1</sup> Ps. cxi. 2.

<sup>2</sup> S. John i. 1, 2.

<sup>3</sup> S. John i. 9.

<sup>4</sup> Heb. ix. 24.

<sup>5</sup> Col. i. 15, sqq.

Since, then, it is plain that we are justified in tracing a resemblance between the two creations, let us reverently attempt to do this with reference to the text, and see whether it be not true in each case that GOD “layeth the beams of His chambers in *the waters*”<sup>1</sup>—that in the spiritual no less than in the natural creation “the Spirit moves upon the face of the waters,” and so “the waters bring forth abundantly the moving creature that hath *life*.”<sup>2</sup>

Before the mysterious incubation of the HOLY GHOST, we read that “the earth was without form and void, and darkness was upon the face of the deep.”<sup>3</sup> How true an image is this of man’s fallen state! By the Fall the whole of his being was perverted. Darkness settled down upon his whole nature. The grace he had received from without was forfeited. Alienated from GOD, he was alienated from the Light, and his “foolish heart was darkened.” The wonderful harmony which before existed in his will, his understanding, his lower appetites, was destroyed. He “was without form and void,” full of disorder and confusion, yea, “dead in trespasses and sins.”

When, therefore, the first creation had thus fallen in the first Adam, the Eternal FATHER, out of the love He bore to the world, sent His only-begotten SON to take our nature upon Him in the womb of the Blessed Virgin,<sup>4</sup> “The HOLY GHOST coming upon her, and the

<sup>1</sup> Ps. civ. 3.

<sup>2</sup> Gen. i. 20.

<sup>3</sup> Gen. i. 2.

<sup>4</sup> “If the HOLY GHOST coming upon the Virgin wrought that she should conceive, and completed the work of generation, surely we ought not to doubt that, coming upon the Font, or on the baptized, He works true regeneration.” S. Ambrose De Mysteriis, 59.



power of the Highest overshadowing her,"<sup>1</sup> so that "two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in *One Person*, never to be divided." The SON of GOD Incarnate became the New Head of the human race—the second Adam. And "forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death"<sup>2</sup> He might redeem us from death, purge us from our sins by His precious Blood, and "open a channel to the whole human family through regeneration and grace, for communion with God."

But here it is to be noticed that at our natural birth we are *in* the first Adam, "shapen in iniquity and conceived in sin," with the wrath of God abiding on us; it is necessary, therefore, that we should in some way be united to the second Adam, so that as we were dead in the first Adam, we might *in* CHRIST, the second Adam be made alive. To effect this marvellous incorporation, the Sacrament of Holy Baptism has specially been ordained by CHRIST Himself. By it we are "made members of CHRIST." "By one Spirit we are all *baptized* into one body,"<sup>3</sup> and are "made partakers of the Divine nature."<sup>4</sup> "In Him we again live and move and have our being."<sup>5</sup> "In Him is life, and His life is the Light of men."<sup>6</sup> "He that hath the SON hath life, and he that hath not the SON hath not life."<sup>7</sup> "If any man be in CHRIST, he is a new creature: old things are passed away; behold, all things are become new."<sup>8</sup>

<sup>1</sup> S. Luke i. 35.

<sup>2</sup> Heb. ii. 14.

<sup>3</sup> 1 Cor. xii. 13.

<sup>4</sup> 2 S. Pet. i. 4.

<sup>5</sup> Acts xvii. 28.

<sup>6</sup> S. John i. 4.

<sup>7</sup> S. John v. 12.

<sup>8</sup> 2 Cor. v. 17.

The Body of CHRIST into which we are thus baptized is sometimes called His Church, as says the Apostle; "And gave Him to be the Head over all things to the Church, which is His Body,"<sup>1</sup> and sometimes His kingdom, as our LORD Himself says, "Except a man" (any one) "be born of water and of the Spirit, he cannot enter into the kingdom of God."<sup>2</sup> These latter words at once connect our regeneration or new birth with the text. We begin to perceive the true meaning of this portion of the work of creation. Very mysterious is the way in which water is first mentioned. "So integrally," says one, "is it connected with the handiwork of GOD, that it is nowhere said to have been made. . . . It is even antecedent to the light."<sup>3</sup> Very mysterious, too, is the brooding of the Third Person of the Co-equal and Co-eternal TRINITY over the face of the waters. But the eye of faith may catch a glimpse into the intent of the mystery, as it beholds the same Spirit brooding over the baptismal waters as really and truly, though invisibly, as then. In the beginning of the natural creation "the Spirit moved on the face of the waters." At the Baptism of Him Who is "the Beginning of the creation of GOD,"<sup>4</sup> the "Spirit moved on the face of the waters."<sup>5</sup> In the beginning of the spiritual life of each Christian <sup>6</sup>"the Spirit still moves on the face of

<sup>1</sup> Eph. i. 22, 23.

<sup>2</sup> S. John iii. 5.

<sup>3</sup> Bp. Forbes' "Te Deum."

<sup>4</sup> Rev. iii. 14.

<sup>5</sup> "When he says that 'the Spirit of GOD moved upon the face of the waters,' this is a type that the HOLY SPIRIT, in the form of a dove, should descend upon CHRIST coming up from the baptismal water." Bede, In Pent. com. Gen. c. 1.

<sup>6</sup> S. Augustine, in an Easter-day sermon to those who had been bap-

the waters," and consecrates them to be a "Laver of Regeneration," or new birth.<sup>1</sup>

And thus we are led on to notice the result of the operation of the HOLY GHOST in each case. At the first, as we have seen, there was a rude and unarranged heap, shapeless and empty; but when the Spirit of God had brooded over the waters,<sup>2</sup> and vivified their nature so as to prepare them for generation, then light appeared, and order and harmony took the place of confusion and discord. In the eloquent words of S. Jerome,<sup>3</sup> "The waste world, visited neither by the brightness of the sun, nor the pale light of the moon, nor gleaming

tized, as was customary, on Easter-eve, says, "Yesterday 'the Spirit of GOD moved here upon the face of the water,' and 'darkness was upon the face of the deep,' while these children of GOD (infantes) were still bearing their sins. But when their sins were blotted out by the Spirit of GOD, then GOD said, Let there be light, and there was light." Serm. 226. "Qui paulo ante vocabantur *competentes*, modo vocantur *infantes*. *Competentes* dicebantur, quoniam materna viscera, ut nascerentur, petendo pulsabant: *infantes* dicuntur, quia modo nati sunt Christo, qui prius nati fuerant seculo." S. Aug. Serm. 223.

<sup>1</sup> Titus iii. 5.

"Consider how ancient is the mystery prefigured in the origin of the very world. In the very beginning, when GOD made heaven and earth, 'the Spirit moved upon the face of the waters.' *Did not He, Who moved upon the face of the waters, work upon the waters?*" S. Ambrose, De iis qui mys. initiantur, §. 3.

<sup>2</sup> κατὰ τὴν εἰκόνα τῆς ἐπωαζούσης ὕρνιθος, καὶ ζωτικὴν τινα δύναμιν ἐνείσης τοῖς ὑποθαλπομένοις. S. Basil. Hom. ii. in Hexaem. 6. Conf. S. Jerome in Quæst. Hebraicis. "Instead of the word *ferebatur*, 'was borne upon,' which we have in our copies, the Hebrew is *merachepheth*, which we may translate *brooded upon*, like a bird vivifying her eggs by her heat. Whence we understand that it is not said of the Spirit of the world, as some think, but of the HOLY SPIRIT, Who also Himself is called the Vivifier of all things from the beginning."

<sup>3</sup> Ad Ocean. Ep. 69.

of the stars, was a formless and viewless matter, vast abysses covered with fearful darkness. The Spirit of God alone was seated and borne over the waters, guiding and controlling them,<sup>1</sup> and with a likeness to baptism in its birth gave life to the world." And Tertulian in a well-known passage: "Thou hast to reverence the dignity of the waters, since as the seat of the Spirit of God water was more favoured than the other elements. For as yet all was darkness, shapeless, undecked with stars; a gloomy abyss, an unprepared earth, an unformed sky; water alone, as an ever perfect matter, cheerful, simple, pure of its own nature, yielded itself as an appropriate chariot to God. . . . Herein is also recognised that first notice of Baptism; for by this very position was it foreshown as a figure of Baptism, that 'the Spirit of God,' which 'in the beginning was borne above the waters,' should abide upon them as the Baptizer."<sup>2</sup> And through this means the baptized emerge from the font enlightened, and whereas all before was disturbed and chaotic, now a principle of order and concord prevails. No longer is the will enslaved, the understanding obscured, and the whole moral being confused and disorganised; for though "the infection of nature doth still remain," so that evil passions, impure desires, carnal appetites, continue to tempt, yet we may overcome them, if we will.

Again, take notice how we are specially told, that "the *waters* brought forth abundantly the moving crea-

<sup>1</sup> In Aurigæ modum. S. Cyril. Jerus. Hom. in Paralyt. ix. calls our LORD, from His walking on the waters and controlling them, ὁ τῶν ὑδάτων ἡγίολος

<sup>2</sup> Tert. De Bapt. §. 3, 4.

ture that hath *life*.”<sup>1</sup> The Spirit is, as we confess in our Creed, “the LORD and Giver of life,” of life spiritual as well as of life natural. The child of Adam descends into the water dead *in sin*; he comes forth from it, dead *to sin*, freed from its *guilt*<sup>2</sup> and its *power*.<sup>3</sup> As the Apostle S. Peter told the Jews on that first day of Pentecost, he is “baptized for the remission of his sins;” he is “buried with CHRIST in Baptism,” wherein also he is “risen with Him,” “quicken together with Him,” and endued with new spiritual life. “The Spirit of God,” says an early writer, “was borne above the waters, as the Creator, by virtue of His power holding together the creature, thence to produce everything living, and to impart the genial influence of fire to the unformed elements; and that even the mystery of Baptism gleaming through, the nature of that fluid might receive the power of sanctification, and *first of all bring forth animate bodies to life*.”<sup>4</sup>

“The *waters* bring forth the *moving* creature that hath *life*.” Before we can move a step, GOD must give us life and the power of motion, and yet, as we have free-will, we must yield our will to His will, and our spirit to be led by His Spirit, or else, though “born again,” we shall die. “We are His workmanship, created in CHRIST JESUS *unto good works*.”<sup>5</sup> After our natural birth we require to be sustained by food, and our limbs made strong and vigorous by exercise; and thus after our spiritual birth, if the life within be not sustained by “daily bread,” and our whole being exercised by the performance of those “good works,” for which we were

<sup>1</sup> Verse 20.

<sup>2</sup> Acts ii. 38.

<sup>3</sup> Rom. vi. 14.

<sup>4</sup> See apud “Scripture Views,” p. 359, note.

<sup>5</sup> Eph. ii. 10.

“purified” and made “a peculiar people,” doubtless it will be gradually numbed and paralyzed: it will droop, dwindle away, and die.

And the ~~life~~ life that each regenerate man is to live, is not according to the flesh, but a high and holy and heavenly life. “Let the *waters* bring forth abundantly the moving creature that hath life, and *fowl that may fly above the earth in the open firmament of heaven.*”<sup>1</sup> Turn we, by way of illustration, to one of our LORD’s parables. “The kingdom of heaven is likened unto a grain of mustard-seed, which when it is sown it groweth up and becometh greater than all herbs, and shooteth out great branches: so that the *fowls of the air* may lodge under the shadow of it.”<sup>2</sup> And so again we read in the Prophet Ezekiel regarding the Cedar, typical of CHRIST’S Church, or “the kingdom of heaven;” “In the mountain of the house of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar, and under it shall dwell *all fowl of every wing.*”<sup>3</sup> “The fowls of the air” flying “*above the earth in the open firmament of heaven,*” are surely the just in “the kingdom of heaven,”—God’s kingdom of grace,—who mind not earthly things, who “set their affections on things above, not on things on the earth,” who “mount up with wings as eagles.”<sup>4</sup> In this kingdom of

<sup>1</sup> Gen. i. 20.

<sup>2</sup> S. Mark iv. 32.

<sup>3</sup> Ezek. xvii. 23. Conf. Dan. iv. 12.

<sup>4</sup> So S. Cyril. Alex. in S. Luke, Smith’s Trans. from Syriac version, pt. ii., p. 550, says that the “eagles” are “those who fly aloft, and rise superior to earthly and worldly things.”

Observe that the fowl to “fly above the earth in the open firmament of heaven,” were created on the fifth day, the day of our LORD’S Ascension into heaven.

heaven, "*all fowl of every wing*" may find shelter and safety. "Born again of water and the SPIRIT," here may *all* Christians find a covert from the storm, and a refuge from the tempest. Here the young and immature disciple, as well as the stronger and more perfect, may find all that he can desire. Here may he "go on from strength to strength," till he "come to the measure of the stature of the fulness of CHRIST." The regenerate man cannot be satisfied with the pleasures and delights of the earth. He must as a winged fowl soar above it. His "citizenship is in heaven." There is his Treasure, his Hope, his Love, his Joy,—his God. There must his heart be also.

But, further, remark how the offspring of the waters received a *blessing* from God. "And God *blessed* them, saying, Be fruitful, &c." (verse 22,) that "even this might be a sign," (says an ancient Bishop,) "that man should receive repentance and remission of sins through water, and the washing of regeneration; all, namely, who come to the truth and are reborn, and receive blessing from God."<sup>1</sup>

And observe the result of this blessing. Admire the power, wisdom, and goodness of God as seen in the prolific productions of the waters. Who can number the birds and feathered fowls, the fishes of the ocean, and the countless broods of animals, that are generated from the seas and rivers of the earth? Who but is lost in astonishment, as he thus ponders on God's "wonders in the deep?" But may we not still more regard this as typical of those multitudes, who are "born again of

<sup>1</sup> S. Theoph. ad Autol. lib. ii. n. 16.

water and the SPIRIT?" For verily, if "the waters have brought forth *abundantly*, and the fowl have *multiplied* on the earth," so has "the oath which He sware to our forefather Abraham," that "He would *bleſs* him, and *multiply* his seed as the stars of heaven," been fulfilled in the spiritual seed innumerable who have "received the promise of the SPIRIT through faith."<sup>1</sup>

Such are some of the analogies that are seen to exist between the Creation of the world, and the re-creation of man. They cannot fail to commend themselves to every thoughtful Christian. Holy men from the first delighted to dwell on them. Looking on Creation with a Christian eye they saw in it additional cause for glorifying God, fresh marks of His Everlasting Love. Beautifully sings the sweetest living poet of our Holy Church:—

"Who may the wondrous birth declare  
Of earth and heaven so vast and fair?  
Yet whenſoe'er to love's pure ſpring  
A helpless little one they bring,  
Thoſe wonders o'er again we ſee  
In ſaving mystery.  
All in the unregenerate child  
Is void and formleſs, dark and wild,  
Till the life-giving holy Dove  
Upon the waters gently move,  
And power impart, ſoft brooding there,  
Celeſtial fruit to bear.

(*Lyra Innocentium.*)

Strange that the Catholic doctrine regarding Holy Baptism ſhould now be to any an offence and ſtumbling-block! Strange that any ſhould aſk, "What

<sup>1</sup> Gal. iii. 14.



good can a little water do?"<sup>1</sup> when from the beginning water was the element from which by the power of the HOLY GHOST all things sprung. "On the brooding of the SPIRIT," (says a Father,<sup>2</sup>) "water became in a manner a plastic instrument to order the world to Godward. *Water first yielded what had life, lest it should be a strange thing that in baptism water should impart life.*"<sup>3</sup> Surely on reading the expression of the text, we cannot but agree with S. Augustine, that "it sounds as if it had a prophetic signification, and prefigures the mystery of the future Baptism of the people to be born of water and the HOLY SPIRIT."<sup>4</sup> See we to it that we make not light of our new birth, lest we be unawares making light of the HOLY SPIRIT OF GOD. See we to it, also, that our Baptism witness *for* us and not *against* us at the Great Day. As water is the prime channel of life, so, we shall see in other types, is it of destruction. "Baptism approves the soldier, it convicts the deserter."

<sup>1</sup> Conf. S. Cyril. Jerus. Int. Lect. c. 16. "If thou find any one saying to thee, 'And art thou going to the water to be baptized in it? What, hath not the city baths of late?' Be sure that it is 'the dragon of the sea' that is plotting this against thee: *give no heed to the lips of him that speaketh, but to God that worketh.*"

<sup>2</sup> Tertullian De Baptismo § 3, apud "Scripture Views."

<sup>3</sup> "GOD commanded the water first to bring forth the living creature, since it was His intent, through water and the HOLY SPIRIT, Which was borne in the beginning upon the waters, to renew man, as the great Basil saith." S. Joh. Damascene, Lib. ii. Orth. Fid. c. 9.

"Before all the six days' fashioning of creation, 'the SPIRIT of GOD was borne above the water.' Water was the beginning of the world. Jordan was the beginning of the Gospel preaching." S. Cyril. Jerus. Cat. Lect. iii. c. v.

Cf. S. Ambrose De Spir. Sanct. Lib. ii. Prol. n. 1.

<sup>4</sup> De Div. Quæst. ad Simpl. Lib. ii. Quæst. i. 5.

“ Let none of you then be found a deserter. Let Baptism remain as arms ; faith as an helmet ; charity as a spear ; patience as your whole armour.”<sup>1</sup> “ Whosoever is born of God sinneth not.” (1 S. John v. 18.) If we sin, it is in downright opposition to our new Birth. So far as we live a regenerate life, we sin not. “ I have put off my coat : how shall I put it on ? ”<sup>2</sup>

<sup>1</sup> S. Ignatius ad Polycarp. § 6.

<sup>2</sup> Canticles v. 3. S. Cyril Jerus. Cat. Lect. iii. 7, applies this text to the “ putting off the old man with his deeds ” in Baptism.

## THE WATER-FLOOD BAPTIZING THE EARTH.

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1 S. PETER III. 20, 21.

“ONCE THE LONG-SUFFERING OF GOD WAITED IN THE DAYS OF NOAH, WHILE THE ARK WAS A PREPARING, WHEREIN FEW, THAT IS, EIGHT SOULS WERE SAVED BY WATER. THE LIKE FIGURE WHEREUNTO EVEN BAPTISM DOTH ALSO NOW SAVE US.”

“Thou seest the Water ; thou seest the Wood ; thou beholdest the Dove, and doubttest thou of the mystery ?” S. Ambrose De Mysteriis, c. iii. 10.

“Noah, being found faithful, preached through his ministry *regeneration* to the world. And the LORD saved through him the living creatures that entered in concord into the Ark.” S. Clement. Ep. I. ad Cor. c. ix.

## THE WATER-FLOOD BAPTIZING THE EARTH.

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1 S. PETER III. 20, 21.

“ONCE THE LONG-SUFFERING OF GOD WAITED IN THE DAYS OF NOAH WHILE THE ARK WAS A PREPARING, WHEREIN FEW, THAT IS, EIGHT SOULS WERE SAVED BY WATER. THE LIKE FIGURE WHEREUNTO EVEN BAPTISM DOTH ALSO NOW SAVE US.”

THAT the destruction of the old world by the Flood and the saving of Noah and his family in the ark from perishing by means of the water which buoyed it up,—forms a type of Holy Baptism, is expressly stated by S. Peter: and therefore in reading the narrative we ought not only to endeavour to draw forth the instruction it affords as an historical record, but also to examine the mysteries regarding the Sacrament of CHRIST which lie hidden beneath it.

The words translated in our Bible, “the *like figure* whereunto, &c.” would be more literally and correctly rendered, “The *Antitype* whereunto, even Baptism, doth also now save us.”<sup>1</sup> The salvation of the few, even eight souls, in the ark by means of water was the *type*: the salvation of Christians in the Church of CHRIST, by means of the Baptismal waters is the *Antitype*—the ful-

<sup>1</sup> ὁ ἀντίτυπον.

filment of that which the Ark and the Flood pre-figured. The Deluge, the Ark, the Dove, were the shadows; the Baptism of water and the Spirit, and the Church of CHRIST, are the realities and the substance. The Christian Sacraments are not mere outward forms and representative ordinances; they are also full of spirit and of truth.

Now in this type there are two portions to be considered. *First*, the water, and *Secondly*, the ark. The ark would have been useless without the waters on which it might ride in safety, and was constructed with special reference to them. Thus we must not suffer any apparent difficulty, as to water being here a destructive, rather than a saving element, to cause us to lay less stress upon this part of the type than S. Peter does in the text.

The old world at the time of Noah had fallen into a grievous state of sin and wickedness. "The earth was corrupt before God; . . . for all flesh had corrupted his way upon the earth."<sup>1</sup> After a long period of patience and forbearance, the LORD determined that His Spirit should no longer strive with man, and at length in the fulness of time His wrath was manifested against the carnality and violence which prevailed. The windows of heaven were opened. The fountains of the great deep were broken up, and "the world that then was, being overflowed with water, perished."<sup>2</sup> But that which was a cause of destruction to the many, was a means of safety to the few. Noah and his family, in all eight souls, were exempted from the universal ruin. Having entered into the ark, built by Noah at God's

<sup>1</sup> Gen. vi. 11, 12.

<sup>2</sup> 2 S. Peter iii. 6.

command, they rode safely on the surface of the waters, and were carried out of the old world into a new. All the taints of sin and corruption which defiled the former world were washed away, and it emerged from the Baptism of the waters, expiated, cleansed, and restored. It was baptized, and thus not only were iniquity and its authors abolished, but it sprung forth into new being. The overflowing waters thoroughly purified it from the corruption it had contracted, since God pronounced it "very good." It was cleansed with such a cleansing as it will not again have, until it is finally cleansed with fire; and thus was made "a new earth."<sup>1</sup> Buried beneath the Baptismal waters of the flood, its defilement perished; and, if we may so say, it was born again to fresh life. It was baptized, and thus regenerated.

Here we observed that water is a source both of destruction and of preservation. It destroyed all that was evil in the world: it preserved what was good. Those few who were saved, came forth to a world no longer steeped in corruption and "filled with violence," but to a world entirely clad in a renovated garment, on which its inhabitants had, as it were, a new beginning, and were enabled in a purer and holier atmosphere to live a purer and holier life.

Now let us turn to the *Antitype*. By nature men were "corrupt before God," subject to condemnation for their iniquity, the wrath of God abiding on them. To redeem us from this sad condition, the Word took our flesh, and instituted the Sacrament of Baptism, as a means of communicating to us the benefits, which by His life of obedience and His precious Blood-shedding

<sup>1</sup> 2 S. Peter iii. 10—13.

He purchased for us. In this Sacrament there is both "a death unto sin, and a new-birth unto righteousness." While that which is sinful and carnal is destroyed and washed out in the baptized person, by his being "buried with CHRIST in baptism," he is at the same time also "risen with CHRIST in baptism," renewed, restored, regenerated. Thus is baptism not only the means of destruction, but also the means of new life and salvation.<sup>1</sup> In the same way as "Noah and his family were by the great mercy of God saved in the ark from perishing—by water," (see Collect at the beginning of Baptismal Service) "*saved*," that is, *by means of water*:—so also is the baptized "delivered from God's wrath, received into the ark of CHRIST's Church," being "washed and sanctified with the HOLY GHOST." Or in the words of an older Collect<sup>2</sup>—"Almighty God, washing away the sins of the world by water, did in the very outpourings of the Deluge stamp a figure of regeneration, so that through the mystery of one and the same element, *there was both an end put to sins, and a source of excellences.*" And S. Ambrose (?) writes: "What is the Deluge but that

<sup>1</sup> "We are buried in that element of water, that renewed through the Spirit we may rise again. For in the water is the image of death; in the Spirit the pledge of life; that through water, which incloses the body as in a tomb, the body of sin may die; and by the power of the Spirit we may be renewed from the death of sin, born again in God. And on this account these three witnesses, the Spirit, and the water, and the blood, are one, as S. John saith, (1 S. John v. 8), *one in mystery, not in nature.* The water therefore is the witness of burial; the blood, the witness of death; the Spirit, the witness of life. Whatever grace then is in the water, is not from the nature of the water, but from the presence of the HOLY GHOST."—S. Ambrose De Spir. Sanc. Lib. i. 6.

<sup>2</sup> Apud Scripture Views. P. 302, note.



wherein the righteous is preserved for a stock of righteousness, and sin dies. Therefore the LORD, when He saw the offences of man multiply, preserved only the righteous man with his offspring, and bade the waters go forth above the mountains; and therefore, in that Deluge all the corruption of flesh perished: the stock and pattern of the righteous man alone remained. Is not the Deluge the same as Baptism, whereby *all sins are washed away, and the righteous mind and grace alone are brought back to life?*"<sup>1</sup> "The LORD sitteth upon the Flood," says the Psalmist. Now, "a Flood is an overflow of water, covering all beneath it, and purging all former uncleanness. Hence the Prophet calls *the grace of Baptism a Flood*, whereby the soul, washed from its sins, and purged from the old man, is henceforth made meet 'for an habitation of God through the Spirit.'"<sup>2</sup>

Again, the Ark,<sup>3</sup> built by Noah, that just man, who was "perfect in his generations," and who alone "found grace in the eyes of the LORD," "to the saving of his house,"<sup>4</sup> is a type of the Church, built by our LORD and SAVIOUR JESUS CHRIST for the saving of the elect. Those who listened to "the preacher of righteousness,"<sup>5</sup> repented of their sins, and believed, entered with him into the ark, and floated unharmed, while death and destruction were on every side of them. So all who believe in CHRIST, and heartily repent of their sins, are led by faith to the ark of salvation, even the Church, the door of entrance into which is Holy Baptism.

The ancient Fathers were never weary of regarding

<sup>1</sup> De Sacramentis, iv. 1.

<sup>2</sup> S. Basil in Ps. xxviii. 10.

<sup>3</sup> Gen. vi. 8, 9.

<sup>4</sup> Heb. xi. 7.

<sup>5</sup> 2 S. Peter ii. 5.

the ark in this typical light. They believed that all about it was significant—that “the facts related were, if any understood them, also *prophecies*,”<sup>1</sup> “some things referring to CHRIST, some to His Church, and thus the whole to CHRIST.”<sup>2</sup> And if from time to time we find in their writings what appear to us fanciful resemblances, yet without following them in these, it is surely better, that we should, like them, seek to see CHRIST everywhere—ever watching for the tokens of His Presence, than that we should look no lower than the surface, and thus lose all those confirmations of our faith, which careful meditation on the types of Holy Scripture is so well calculated to afford.

Now, first, in the *wood* of the ark, they saw a symbol of the *Cross*. “As Noah with his,” says S. Augustine,<sup>3</sup> “were delivered by *water and wood*, so is the household of CHRIST signed by Baptism with the Passion of the *Cross*.” And S. Justin Martyr: “CHRIST, the First-Begotten of all Creation, became again the beginning of another race, born again by Him through water and faith and that *wood*, which contains the mystery of the *Cross*. In like manner as Noah was saved in the ark, upborne with his, upon the water.”<sup>4</sup> “When, therefore, we read of there being salvation in the Church only, it is not in the Church,” says a deeply thoughtful and

<sup>1</sup> S. Aug. Contra Adv. Legis et Proph. Lib. i. cap. xxi. § 45. Where he also says that “the counsel of GOD in the Deluge was deeper than the heart of unbelievers knows or conceives.”

<sup>2</sup> S. Aug. Contra Faust. Man. Lib. xii. 39. “Quia prædictum est, ‘*Erunt duo in carne una*’ (Gen. ii. 24,) propterea et in arca quædam ibi ad Christum, quædam vero ad Ecclesiam referuntur, quod totum Christus est.”

<sup>3</sup> Contra Faust. Lib. xii. c. 14.

<sup>4</sup> Dial. c. Tryph. § 138.

reverent writer,<sup>1</sup> “as a mere outward body, but in the Church as CHRIST’S institution, upborne by His Cross.” “The preaching of the Cross”<sup>2</sup> must include the setting forth of the Church of CHRIST: and if there be no salvation apart from the Cross, so neither apart from the Church. “The LORD added the saved to the Church daily.”<sup>3</sup> When S. Philip is said to have “preached JESUS”<sup>4</sup> unto the Ethiopian, it is plain that he preached to him of that Sacrament, whereby he was to be brought into communion with JESUS, for he immediately afterwards asked—“See, here is water, what doth hinder me to be baptized?” And thus if we would “preach JESUS,” we must preach of Baptism; we must preach of the Cross; we must preach of the Church; and when we set forth the danger of despising or neglecting Holy Baptism, or of undervaluing the blessings of the Church, we do so, because to despise and undervalue these things is in reality to despise and undervalue CHRIST, and “make the Cross of CHRIST of none effect.”<sup>5</sup>

Again, it is remarkably noticed in the history—“The door of the ark shalt thou set in the *side* thereof.”<sup>6</sup>

<sup>1</sup> Scripture Views, p. 306. Cf. S. Aug. De Civ. Dei, Lib. xv. c. 26, “Without doubt the ark (containing Noah and his family) is a type of the city of GOD, sojourning in this world, that is, of the Church, which is saved by the wood whereon hung the Mediator between GOD and man, the Man CHRIST JESUS.” (1 Tim. ii. 5.)

<sup>2</sup> 1 Cor. i. 18. “Every deed of CHRIST,” says S. Cyril of Jerusalem, (Lect. xiii. c. 1,) is a boast of the Catholic Church; *but the boast of boasts is the Cross.*” He elsewhere (Lect. iv. c. 13) calls the sign of the Cross “*that princely sign,*” (τὸ σημεῖον τὸ βασιλικόν), at the sight of which “the devils flee away trembling.”

<sup>3</sup> Acts ii. 47.

<sup>4</sup> Acts viii. 35, 36.

<sup>5</sup> 1 Cor. i. 17.

<sup>6</sup> Gen. vi. 16.

Why was the entrance thus specially commanded to be by the *side*? Let S. Augustine reply:—"The entrance was made at the side, because no one enters the Church unless by the Sacrament of the remission of sins. *But this flowed from the opened side of CHRIST.*"<sup>1</sup> Even as when Adam slept a deep sleep, one of his ribs was taken from him,<sup>2</sup> that Eve might be formed,—so when CHRIST slept that deep sleep upon the cross, a soldier pierced His side, that out of it might flow blood and water, the Sacraments from which the Church is formed.<sup>3</sup> And the same writer just quoted,<sup>4</sup> forcibly shows how impossible it is to gain any reasonable sense from the types of the Old Testament without regarding their reference to CHRIST, by the instance of the very learned Alexandrian Jew, Philo, who though by his acumen he was able to elicit a true explanation of the mystery of the ark, so long as what he explained of the human race might be equally applied to CHRIST, yet when he came to the *door* in the *side* of the ark, then the guesses of human ingenuity failed. And "no wonder (says S. Aug.) if, when he had not found the door, he so erred. But if he had turned to CHRIST the veil would have been taken away (2 Cor. iii. 16) and he would have seen the Sacraments of the Church flowing from the side of that Man."

In the ark were to be found animals "of every sort," both clean and unclean. So in the Church are men of all nations.<sup>5</sup> And these both good and bad. "The ark

<sup>1</sup> Contra Faust. lib. xii. 16.

<sup>2</sup> Gen. ii. 21.

<sup>3</sup> See S. Aug. in Johan. Evang. Tract. ix. 10.

<sup>4</sup> Contra Faust. lib. xii. 39.

<sup>5</sup> Acts x. 9, &c. See S. Chrys. Hom. 65, "As the Ark in the midst of the ocean preserved those who were in it, so also the Church preserves

of Noah," says S. Jerome,<sup>1</sup> "is a type of the Church:— as in that were all kinds of animals, so in this are men of all nations and characters. As there were pard and kids, wolf and lambs, so also here righteous and sinners, that is, vessels of gold and silver abide together with those of wood and clay." Thus too were there gathered together in the net in the parable every kind of fishes, both bad and good.<sup>2</sup> The barn-floor contained both wheat and chaff. Of the ten virgins, five were foolish. In the field tares were mingled with the wheat. In the sheep-fold were both sheep and goats. While the Church is still in the midst of this naughty world, we must not expect all in it to be holy and righteous. "It must needs be that offences come, but woe to that man by whom the offence cometh."<sup>3</sup> However much we may mourn over the wicked lives of so many baptized Christians, we must not stagger through unbelief. We were forewarned that it would be so. We must wait patiently, and in due time the Church will be "presented unto God holy and without blemish,"<sup>4</sup> and "there shall in no wise enter into it anything that defileth."<sup>5</sup>

all those who err. But the Ark received irrational animals, and saved them as irrational animals. The Church receives irrational men, and not only saves them, but also changes them. The Ark received a raven, and sent forth a raven. The Church receives a raven, and sends forth a dove. She receives a wolf, and sends him forth a sheep. For when there has entered into the Church a rapacious and avaricious man, and he hears the teaching of the Divine Oracles, he changes his mind, and from a wolf becomes a sheep."

<sup>1</sup> Dial. adv. Lucifer. Cf. S. Aug. in Johan. Tract. ix. 11, "Why were all animals shut into the ark, unless to signify all nations?"

<sup>2</sup> S. Matt. xiii. 47, 50.

<sup>3</sup> S. Matt. xviii. 7.

<sup>4</sup> Eph. v. 27.

<sup>5</sup> Rev. xxi. 27.

Further: we notice that the ark contained *three stories*. "With lower, second, and third stories shalt thou make it."<sup>1</sup> This, surely, is not without its meaning.<sup>2</sup> All the men and animals, who entered by the door into the ark, were placed in safety, but all did not occupy the same chambers. Some were in the lower, some in the second, some in the third stories. So all who enter into the Church by Baptism are "saved," placed, that is, in a state of salvation, but they do not all make the like use of the gifts given them. Some make greater progress, continually "growing in grace," and "daily proceeding in all virtue and godliness of living." These are they who occupy the uppermost story. Others make progress indeed, but more tardily and less steadily. These are they, who occupy the second story. Others scarcely advance at all—nay rather fall back, and are in much danger of being thrust out altogether. So long as they are in the Church they have all "One LORD, one faith, one Baptism," but inasmuch as they differ in degrees of holiness and virtue, different mansions in the one ark of CHRIST are appointed them. And this too doubtless will be so in the Church triumphant. Though all who are counted worthy to enter therein are *so* saved, that they cannot go out any more, yet places there will be assigned them

<sup>1</sup> Gen. vi. 16.

<sup>2</sup> S. Augustine, after alluding to the probability that the Ark was *three-storied*, "because all nations were renewed after the Deluge from the *three* sons of Noah," adds, "*But let any one give any other interpretation, provided it be not antagonistic to the rule of faith.*" S. Aug. De Civ. Dei, Lib. xv. 26. Conf. S. Jerome, "Multiplices latent intelligentiæ."

according to the various degrees of holiness to which they have attained in this life. "In My FATHER'S house," saith our LORD, "are many mansions;" and S. Augustine has this commentary, "the *many mansions* signify the *diverse* dignities of merits in the one eternal life."<sup>1</sup> To those who "*abound* in the work of the LORD,"<sup>2</sup> an entrance shall be ministered *abundantly* into the everlasting kingdom of our LORD and SAVIOUR, JESUS CHRIST."<sup>3</sup>

It is worthy of remark, that the ark was to be finished *in one cubit above*. "In a cubit shalt thou finish it above."<sup>4</sup> What is this? S. Augustine says, "It is finished in one cubit above, because the Church, the Body of CHRIST, gathered into unity, is (in Him) elevated and perfected."<sup>5</sup> And S. Gregory, "The ark is finished in one cubit, because there is one Author and Redeemer of Holy Church without sin, to Whom all come, who are convinced that they are sinners."<sup>6</sup> "God hath given CHRIST to be the *Head* over all things to the Church, which is His Body, the fulness of Him, That filleth all in all."<sup>7</sup> The whole Church, wheresoever spread through the world, is one in Him. However

<sup>1</sup> He is commenting on the fact that the denarius in the parable of the labourers in the vineyard was given alike to all. (S. Matt. xx. 9.) "Because eternal life will be given to all the saints, the denarius is given alike to all, but because even in eternal life the light of merits will shine diversely, there 'are many mansions in the FATHER'S house.' (S. John xiv. 2.) Therefore in the denarius given alike to all is expressed, that one has no longer life than another, but in the 'many mansions' is expressed that the dignity of one exceeds that of another." De Sancta Virg. Lib. i. c. 26.

<sup>2</sup> 1 Cor. xv. 58.

<sup>4</sup> Gen. vi. 16.

<sup>6</sup> Hom. x. in Ezekiel.

<sup>3</sup> 2 S. Pet. i. 11.

<sup>5</sup> Contra Faust. xii. 16.

<sup>7</sup> Eph. ii. 22, 23.

one branch be separated from another, so that the stream of life no longer flows without impediment from one to another,—however, to the grievous injury of all, there is a severance of one portion from another, so that no longer to outward eye is there that “fervent charity” represented by the pitch, which is “the most burning and vehement cement, signifying the ardour of love, and through its strong force ‘endureth all things,’ to hold together the spiritual community.”<sup>1</sup> Yet is the Church “pitched within and without with pitch,”<sup>2</sup>—“Having its planks anointed with the HOLY SPIRIT,”<sup>3</sup>—One by its coherence and conjunction with CHRIST.

“At the end of forty days Noah sent forth a *raven*, which went forth to and fro, until the waters were dried up from off the earth,” but “the dove found no rest for the sole of her foot, and she returned unto him into the ark;” and, when sent forth a second time, “the dove came in to him in the evening, and lo! in her mouth was an olive leaf plucked off.”<sup>4</sup> Doubtless there is here some mystical signification. The raven is a type of those who, while there is no rest in the whole world outside the Church, yet, flitting “to and fro,” hither and thither, amid the vanities and emptinesses of the world, will not return unto the only place where they could “find rest for their souls.” “The raven,” says S. Augustine,<sup>5</sup> “returned not, either intercepted by the waters or allured by some floating corpse; signifying that men polluted by the uncleanness of lust, and so too intent on the things without in this world, are either

<sup>1</sup> S. Aug. contra Faust. Man. xii. 14.

<sup>2</sup> Gen. vi. 14.

<sup>3</sup> S. Chrys. Hom. v. De Laud. Ap. Paul. apud “Scripture Views.”

<sup>4</sup> Gen. vii. 6 sqq.

<sup>5</sup> C. Faust. xii. 20.



rebaptized, or are seduced and held by those whom without the Ark, (that is, without the Church,) baptism slays." How different was it with the dove! She could rest nowhere out of her home, and thus is an apt emblem of all those who would leave behind the enticements and distractions of the world, and "fly as the doves to the windows" of the Church. "O that I had wings like a dove," says the Psalmist, "for then would I flee away and be *at rest*. . . . I would hasten my escape from the stormy wind and tempest."<sup>1</sup> "Many," in these last days, "run to and fro," like the raven, and are ever disturbed and unquiet, seeking first one excitement and then another; never happy, never peaceful, and yet they will not return to CHRIST, the true *Noah*, the true *Rest*, though He is ever inviting them with earnest accents—"Come unto Me, and I will give you rest." How few in comparison are they who learn this wise lesson—"Thou hast made us, LORD, for Thee, and our heart is restless till it rest in Thee:"—that there is no resting-place amid "the waves of this troublesome world," but in the Church there is quiet and safety, until we come at last to "the haven where we would be."<sup>2</sup>

In a higher sense the *Dove* has been taken for the HOLY SPIRIT, and the *Raven* for the evil one.<sup>3</sup> "When the world was purged by the deluge, the Dove of the HOLY SPIRIT," says S. Jerome,<sup>4</sup> " (that foul bird being

<sup>1</sup> Ps. lv. 8.

<sup>2</sup> Ps. cvii. 30.

<sup>3</sup> S. Ambrose (De Myst. Lib. iii. 11) takes "the raven to be a figure of sin, which goes forth and returns not, if thou preservest the watchfulness and pattern of the 'just man' in thyself."

<sup>4</sup> Ep. 69 ad Ocean. Cf. S. Cyril Jerus. Cat. Lect. xvii. 10. "Of

first removed) flies down to Noah, as to CHRIST in Jordan, and with the branch of refreshment and of light announces peace to the world." When the Devil is expelled from the baptized person, then comes the HOLY GHOST, and takes up His abode in him, bearing the symbol of reconciliation and peace with God. But both cannot dwell in the heart together. If we would have the HOLY SPIRIT abiding within us, we must utterly cast out Satan. These are irreconcilable foes, and no concord can there ever be between them. The fruits of Satan and the fruits of the HOLY SPIRIT cannot co-exist:—"Can the fig-tree, my brethren, bear olive-berries? either a vine figs?" "Bitter envyings and strife," and all impurity, are "not from above, but are earthly, sensual, *devilish*."<sup>1</sup> Purity, peaceableness, gentleness, mercy, love, and such like are from the HOLY SPIRIT. "If we live, then, in the SPIRIT, let us also walk in the SPIRIT."<sup>2</sup>

One more mystery must be mentioned as connected

this Dove (the Dove who lighted on our LORD at His Baptism) the Dove of Noe, according to some, was in part a figure. For as in his time, by means of wood and of water salvation came to men, and the beginning of a new creation, and the dove returned to him towards evening with an olive branch, thus, say they, the HOLY GHOST also descended upon the true Noe, the author of the second birth, who draws together into one the wills of all nations, of whom the various sorts of animals in the Ark were a figure: Him at Whose Presence the spiritual wolves feed with the lambs, in Whose Church the calf, the lion, and the ox feed in the same pasture. . . . The spiritual dove, therefore, as some interpret, came down at the season of His Baptism, that He might show that it is He Who by the wood of the Cross saves them who believe, Who should at eventide through His Death vouchsafe to them salvation."

<sup>1</sup> S. James iii. 12.

<sup>2</sup> Gal. v. 25.

with the Dove, and with this, omitting many things,<sup>1</sup> we must end. "Noah stayed yet other seven days, and sent forth the Dove; which *returned not again unto him any more.*"<sup>2</sup> Let S. Augustine interpret.<sup>3</sup> This "signifies the end of the world, when will be the rest of the saints, no longer in the sacrament of hope by which in the present time the Church is joined together, as long as that is drunk which flowed from the Side of CHRIST, but in the actual perfection of eternal salvation, 'when the kingdom shall be delivered up to God and the FATHER,' (1 Cor. xv. 24), and we shall, in the open contemplation of immutable truth, need no corporeal mysteries." Then all types, and figures, and shadows and outward signs for the conveyance of inward spiritual grace, will no longer be required. There shall be "no more sea:"<sup>4</sup> no more need of sacramental

<sup>1</sup> As, for instance, the mensuration and other details of the construction of the ark, regarding which, S. Aug. (De Civ. Dei, Lib. xv. cap. 24) says "*ecclesiasticarum signa sunt rerum.*" And the interpretation of numbers, e. g. the EIGHT souls who were saved, "Baptism doth now save us *by the Resurrection of Jesus Christ.*" (1 S. Pet. iii. 20, 21.) "He adds the words, '*by the Resurrection of Jesus Christ,*' that we may understand the eighth day, which was signified by the number of persons in the ark; for on the eighth day, i.e. the day after the seventh, the LORD rose." (S. Aug. contra Adv. Leg. et Proph. lib. i. cap. 21.)

<sup>2</sup> Gen. viii. 12.

<sup>3</sup> Contra Faust. xii. 20.

<sup>4</sup> Rev. xxi. 1. Cf. S. Aug. Ep. xxiii. 4th ed. Migne, "As the first Advent of the LORD took away circumcision, so will the second Advent take away Baptism. For as now, when the freedom of faith has come, and the yoke of slavery has been removed, no Christian is circumcised in the flesh: so then, when the righteous reign with the LORD, and the wicked are condemned, no one will be baptized, but that which these Sacraments prefigured, viz., circumcision of the heart, and purity of the conscience, will abide for ever."

cleansing and washing ; for then will there be the final Regeneration of all things in the last great baptism of fire,<sup>1</sup> and there will emerge from that purification “ new heavens and a new earth, wherein dwelleth righteousness.”<sup>2</sup>

<sup>1</sup> See S. Matt. xix. 28, and 2 S. Pet. iii.

<sup>2</sup> S. Cyril. Cat. Lect. xv. 3, says that the earth and heavens will not be destroyed, but “ made new.” “ He shall roll up the heavens, not to destroy them, *but to raise them up again more beautiful.*” He quotes Isa. xxx. 4 ; Ps. cii. 25 sqq. ; and Heb. i. 10.

## THE RED SEA.

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1 COR. X. 1.

“MOREOVER, BRETHREN, I WOULD NOT THAT YE SHOULD BE IGNORANT, HOW THAT ALL OUR FATHERS WERE UNDER THE CLOUD, AND ALL PASSED THROUGH THE SEA; AND WERE ALL BAPTIZED UNTO MOSES IN THE CLOUD AND IN THE SEA.”

“ Turn from the ancient to the recent, from the figure to the reality. There we have Moses sent by GOD to Egypt : here, CHRIST sent by His FATHER into the world ; there, that Moses might lead forth an oppressed people out of Egypt ; here, that CHRIST might rescue mankind, who are whelmed under sins : there the blood of a lamb was the spell against the destroyer : here, the blood of the unblemished LAMB, JESUS CHRIST, is made the charm to scare evil spirits : there, the tyrant pursued even to the sea that ancient people ; and in like manner this daring and shameless spirit, the author of evil, followed thee, even to the very streams of salvation. The tyrant of old was drowned in the sea, and this present one disappears in the salutary water.” S. Cyril. Jerus. Cat. Lect. xix. 3.

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“MOREOVER, BRETHREN, I WOULD NOT THAT YE SHOULD BE IGNORANT, HOW THAT ALL OUR FATHERS WERE UNDER THE CLOUD, AND ALL PASSED THROUGH THE SEA; AND WERE ALL BAPTIZED UNTO MOSES IN THE CLOUD AND IN THE SEA.”

THE Apostle S. Paul is our witness that the passage of the Israelites through the Red Sea was a type of the passage of the faithful through the waters of Holy Baptism. And our Baptismal Service makes express allusion to this, saying in one of the prayers, “And also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy Holy Baptism.” Thus, as in the former type of the Deluge, we may proceed to examine it with greater confidence, assured that we start with the warrant of Holy Scripture.

The children of Israel, having gone down from the land of Canaan, where they first dwelt, fell into the hands of Pharaoh, a most cruel tyrant and task-master. Being utterly unable to deliver themselves from this wretched state, they groaned by reason of their bondage. God, of His tender mercy and goodness, taking

compassion on them, sent Moses to deliver them out of their sad condition. He led them out of Egypt towards the promised land, but Pharaoh and the Egyptians followed close upon them till they reached the Red Sea. By the Almighty power the waters opened for them of their own accord, and the Israelites passed through in perfect safety to the other side ; whereas the Egyptians, assaying to do the same, were overwhelmed, and “ sank as lead in the mighty waters.”<sup>1</sup>

Thus runs the history ; and it is easy to trace the fulfilment of its typical import. Men were not originally in the state they now are by nature. They, as it were, went down into the house of bondage and sin after the Fall, and were unable to restore themselves to their former condition. The devil and his angels, like Pharaoh and his hosts, exercised tyrannical dominion over them, and their “ punishment was greater than they could bear.” Of His unutterable mercy and compassion, God sent His beloved SON, the “ Prophet like unto Moses,”<sup>2</sup> to rescue them and place them again in safety. This He did by the Sacrament of Holy Baptism. Up to this point the sins press hard on them, and threaten them with hourly destruction ; but in and by the baptismal waters, touched as it were by the rod of the Cross,<sup>3</sup> the sins themselves, as well as the author of sin, are destroyed and perish. The baptized are freed

<sup>1</sup> Exod. xv. 10.

<sup>2</sup> Deut. xviii. 15.

<sup>3</sup> “The passage through the sea is Baptism. But because Baptism—that is, the water of salvation—is not the water of salvation, unless consecrated by the Name of CHRIST, Who shed His Blood for us, the water is signed with His Cross. That the former might signify the latter, it was the *Red Sea*.” S. Aug. Serm. 352, 3.



from the tyranny of Satan, and placed in a state of salvation. "Who is wise," says S. Basil,<sup>1</sup> "and he shall understand this; how the sea, typically Baptism, severed from Pharaoh, as this laver does from the tyranny of the devil. The sea slew in himself the enemy; and here also our enmity to God dies. The people went forth from it unharmed; and we ascend from the water, as alive from the dead, saved by the grace of Him Who called us. But the cloud shadows forth the gift of the Spirit, which cools the flame of our passions by the mortification of our members."

We see here, then, as we saw in the last type, that water is a means of salvation, and also a means of destruction. The Israelites were completely saved. "He saved them for His Name's sake."<sup>2</sup> "He rebuked the Red Sea, and it was dried up. . . . And He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy." But the *destruction* of the Egyptians was effected by the same element, and was simultaneous with the *salvation* of the Israelites. "The waters covered their enemies; there was not one of them left." "And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on the right hand and on the left. Thus the LORD *saved Israel* that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea-shore."<sup>3</sup> The like thing

<sup>1</sup> De Spiritu Sancto, c. 4.

<sup>2</sup> Ps. cvi. 8, sqq.

<sup>3</sup> Exod. xiv. 28—30.

occurs in Baptism. The destruction of our sins is as real as the destruction of Pharaoh and his hosts. "So sure," says Bishop Taylor,<sup>1</sup> "as the Egyptians were drowned in the Red Sea, so sure are our sins washed in this holy flood; for this is a *Red Sea* too: these waters signify the *Blood* of CHRIST. 'These are they that have washed their robes and made them *white* in the *Blood* of the LAMB.'" And S. Gregory:<sup>2</sup> "Let him who says that sins are not entirely washed away in Baptism, say that the Egyptians did not truly die in the Red Sea." "Arise and be baptized, and wash away thy sins,"<sup>3</sup> was the command addressed to the converted Saul. "Repent and be baptized for the remission of sins,"<sup>4</sup> were the words of S. Peter. "I believe in one Baptism for the remission of sins," has ever been the creed of the Church. "The passage through the sea," says S. Augustine,<sup>5</sup> "signified nothing but the Sacrament of the baptized. The Egyptians pursuing, nothing but the abundance of past sins. Mark here most evident mysteries. The Egyptians press on, urge: so the sins follow close—but only to the water. Why then dost thou, who hast not already done so, fear to come to the Baptism of CHRIST, to pass through the Red Sea? What is the Red Sea? That consecrated by the Blood

<sup>1</sup> Life of CHRIST, p. 236. Cf. S. Cyril Jerus. Cat. Lect. iii. 5.

<sup>2</sup> Morals, Lib. xi. "Rescue from Pharaoh came to Israel through the sea; rescue from sins to the world through the laver of water by the Word of God. Eph. v. 26."

<sup>3</sup> Acts xxii. 16.

<sup>4</sup> Acts ii. 38.

<sup>5</sup> In Ps. lxxx. 6. Theodoret (apud Corn. à Lap. in loco) says: "These were our figures; for the sea represented the laver; the cloud, the grace of the Spirit; Moses, the Priest; the Rod, the Cross; Israel, the baptized; Pharaoh and the pursuing Egyptians, the devil and his host."

of the LORD. Why fearest thou to come? The consciousness, perhaps, of some enormous offences goads and torments thy mind, and says to thee that thine iniquity is so great, that thou mayest despair of its being forgiven. If any of the Egyptians lived, then fear lest any sins remain in thee." The Prophet Micah, also, makes a striking allusion to the destruction of sin in Baptism; for after he has spoken of "the days of the coming out of the land of Egypt,"<sup>1</sup> it is said, "*Thou wilt cast all their iniquities into the depths of the sea:*"<sup>2</sup> that is, "Thou wilt bury all their sins in the waters of Baptism, as Thou didst bury Pharaoh and his hosts in the depths of the sea." The mention of the Exodus from Egypt<sup>3</sup> is the right key to the true meaning; and comparing it with S. Paul's teaching that the passage through the Red Sea was a type of Holy Baptism, we need not hesitate to believe with S. Jerome, that "Micah prophesied of the grace of Baptism."<sup>4</sup>

But, as the full, entire, and real destruction of sin, both original and actual, is typified in the entire and real destruction of Pharaoh and his hosts, so also (as was said) is the *real state of safety* in which the Israelites were placed after their deliverance from their enemies, a type of the real state of safety in which the baptized are placed, so soon as they come forth from the water. The Israelites were saved by means of the water. They were rescued from the bondage in Egypt, from the working in the brick-kiln, and the galling tyranny of a despot's yoke. By means of water at a special time

<sup>1</sup> Micah vii. 15.

<sup>2</sup> Verse 19.

<sup>3</sup> Verse 15.

<sup>4</sup> Jerome ad Ocean. Ep. 69. See this interpretation drawn out by S. Aug. in Ps. cxiii. 4. Cf. also S. Basil in Ps. xxviii. c. 8.

they were *really saved*. No less real, therefore, is the salvation accomplished in holy Baptism. The type certainly cannot have more reality than the antitype. If the safety of the Israelites, who "all passed through the sea, and were all baptized unto Moses in the cloud and in the sea," was real, so also must be the safety of those who are baptized by water and the SPIRIT, of which the sea and the cloud were emblematical.<sup>1</sup> And this is true of *all*. S. Paul specially insists, that "all our fathers were under the cloud, and were *all* baptized unto Moses in the cloud and in the sea, and did *all* eat the same spiritual meat, and did *all* drink the same spiritual drink." *All* the Israelites, men, women, and children, were "redeemed out of the hand of the enemy;" and so, also, *all* the Corinthian Christians to whom S. Paul wrote, were delivered from the state of bondage in which they had previously been. The comparison is between *the whole* of the Corinthian Christians and *the whole* of the Israelites. If the whole body of the latter were saved by the passage through the Red Sea, so the whole body of the former, by being baptized into CHRIST in the waters of the font. To suppose that some are saved in Baptism, and others not, is to destroy all analogy between the two cases. "Ye are *all* the children

<sup>1</sup> "The Cloud is a figure of the SPIRIT: the Sea of the Water." S. John Damascene, lib. iv. *Orthod. fid.* c. 10.

"The Sea foreshadowed the Water; the Cloud, the SPIRIT; the Manna, the Bread of Life; the Drink, the Cup of GOD." Greg. Nazian. *Orat.* xxxix. Cf. S. Ambrose *De Myst.* c. 3.

"Bona nubes quæ carnalium refrigeravit incendia passionum. Bona nubes obumbrat, quos revisit Spiritus Sanctus: denique supervenit in Mariam Virginem et Virtus Altissimi obumbravit ei, quoniam redemptionem genti genuit humanæ."

of GOD by faith in CHRIST JESUS. *For as many of you as have been baptized into CHRIST have put on CHRIST.*"<sup>1</sup> And as all were formed into one body under Moses, called "the Church in the wilderness,"<sup>2</sup> so all baptized Christians are formed into one Body of CHRIST, the Church, of which He is the Head. "The LORD added the saved to the Church."<sup>3</sup> "Old things have passed away, all things are become new."<sup>4</sup> Old sins are washed out and forgiven, the tyrannical dominion of old foes destroyed, and a new life, new hopes, new motives of action, new promises, are ours.<sup>5</sup>

Moreover, as, after the passage of the Red Sea, the Israelites were fed by manna from heaven; so, after Baptism, has the spiritual food of the LORD's Body and Blood been prepared for Christians. If the passage of the Red Sea was a type of Baptism, so no less was the manna a type of the mysteries. "As this was a symbol of the Font,<sup>6</sup> so that of the Holy Table. For as thou eatest the LORD's Body, so they the manna; and as thou drinkest the Blood, so they water from the rock."

Before they had passed the Red Sea, the Israelites

<sup>1</sup> Gal. iii. 26, 27.

<sup>2</sup> Acts vii. 38.

<sup>3</sup> Acts ii. 47.

<sup>4</sup> 2 Cor. v. 17.

<sup>5</sup> "Since there are two ends proposed in Baptism, namely, to destroy the body of sin, so that we should no longer bring forth fruit unto death, and to live in the SPIRIT, and have fruit unto holiness; the water contains the image of death, receiving the body as it were in a tomb. But the SPIRIT sends forth a life-giving power, renewing our souls from the death of sin unto the life which was in the beginning. This, then, is to be born of water and the SPIRIT. The death is accomplished in the water, but life in us is wrought by the SPIRIT." S. Basil De Spir. Sancto. c. 15.

<sup>6</sup> S. Chrys. Hom. 23 in 1 Cor. x. 23.

could not partake of the manna. The water conducted to the manna, so before Baptism none can receive "the Bread from heaven;" but afterwards "a table is prepared"<sup>1</sup> for them in the wilderness of the world. And "as in Baptism our enemies that pursued us *behind*, namely, our *past* sins, were destroyed; so after Baptism in the journey of this life, when we eat spiritual food, and drink spiritual drink, we overcome all things that are against us,"<sup>2</sup> and receive power to "go on from strength to strength till unto the God of gods appeareth every one in Zion."<sup>3</sup>

But here comes in the necessity for a voice of solemn warning. *All* of the Israelites were once saved—all placed, that is, in a state of salvation; but "with the many of them God was not well pleased, for they were overthrown in the wilderness."<sup>4</sup> "Now these things," says the Apostle, "were our examples, and they are written for our admonition, upon whom the ends of the world," (the Christian dispensation) "are come. Wherefore let him that thinketh he standeth, take heed lest he fall." In the preceding chapter S. Paul had been enforcing the duty of temperance, straightforwardness, earnestness, discipline, in our Christian struggle after "an incorruptible crown," and showing how he himself "kept under his body, and brought it into subjection, lest that by any means, when he had preached to others, he himself should be a castaway."<sup>5</sup> And next, lest any should rest in imagined security on the strength of their Christian privileges, he solemnly warns them, how *all* the Israelites had received the typical gifts of which

<sup>1</sup> Ps. xxiii.

<sup>2</sup> S. Aug. Serm. 363, 3.

<sup>3</sup> Ps. lxxxiv. 7.

<sup>4</sup> 1 Cor. x. 56.

<sup>5</sup> 1 Cor. ix. 27.

these were the fulfilment, but that the greater number of them had ultimately perished. His argument is the same as S. Jude's:—"I will therefore put you in remembrance, though ye once knew this, how that the LORD *having saved* the people out of the land of Egypt, *afterwards destroyed* them that believed not."<sup>1</sup> If the Israelites after their typical Baptism, and their participation in that spiritual food, lost after all the land of promise through their sins, and out of six hundred thousand, Joshua and Caleb alone entered in;—take heed, O ye Christians, lest after your Baptism, nay after your participation in the Body and Blood of CHRIST, you should by means of a life opposed to your Baptism and the faith, be, like them, shut out from that heavenly kingdom of which Canaan was the type. Of the numbers, who pass through the Baptismal waters, so sadly few live a life at all corresponding to their Baptismal vows—so few use and cherish the grace then bestowed on them—that many "stagger through unbelief," and are led to deny that in these cases grace can ever have been given—that these people were ever "*saved*," seeing that "the most are overthrown in the wilderness" of this world. But we may apply to this subject the words of our LORD. "These things have I told you, that when the time shall come, ye may remember that I told you of them."<sup>2</sup> *All* were saved at the Red Sea, but the most finally perished; and if "these things were our figures," we may not wonder, though we may deeply sorrow, that though all are saved in Holy Baptism, yet the most finally perish, and never reach the promised land. After the passage of the Red Sea the

<sup>1</sup> S. Jude, ver. 5.

<sup>2</sup> S. John xvi. 4.

Israelites were not at once in the land of Canaan. A wide desert tract lay between, "wherein were fiery serpents, and scorpions."<sup>1</sup> Though they had escaped from the might of the king of Egypt, yet the LORD led them forty years in the wilderness, "to humble them and to prove them, to know what was in their heart, whether they would keep His commandments or no."<sup>2</sup> Before they could reach the promised land there was to be a time of trial and probation. And in this the majority of them succumbed, some in one way, some by another. "Some had fallen," says a holy writer,<sup>3</sup> "by one sin, some by another; some had been spared for a while, some taken; some had reached almost the borders of the promised land, and then, 'at the last hour had fallen from' Him. (Burial Service.) All had been saved, yet, at last, in despite of every past and present mercy, the deliverance from Egypt, the sea, the cloud, the manna, the spiritual meat, the spiritual rock, and God's long forbearance, the most, one after the other, perished." And the Antitype exactly corresponds with this. When we come forth from the waters of Baptism, we are placed in safety; but between us and our heavenly inheritance lies a wilderness of temptation.<sup>4</sup> "Then," (that is, after our Baptism,) "we," like our Adorable Head, "are led up of the Spirit into the wilderness to be tempted of the devil."<sup>5</sup> Trials of manifold kinds assail us. And alas!

<sup>1</sup> Deut. viii. 15.

<sup>2</sup> Deut. viii. 2.

<sup>3</sup> Scriptural Views, p. 313.

<sup>4</sup> "Ubi magnitudo gratiæ, ibi magnitudo discriminis," S. Jerome ad Fab. Ep. 78.

<sup>5</sup> S. Matt. iv. 1. Cf. S. Jerome ad Fabiolam, Ep. 78, De xlii. Mansio-nibus, Mansio ii. *Marah*, "Be not dismayed, if after victory thou comest to *bitterness*: for they who keep the true Passover eat unleavened bread



too many fall under them. Some succumb under the weight of heavy affliction and the pressure of adversity, and murmur at it, as the Israelites also murmured.<sup>1</sup> They come to Marah, and they cannot drink of the waters of Marah, for they are bitter; and they know not how soon when CHRIST has cast His Cross into the waters, they will be made sweet. Others yield to those "fleshly lusts which war against the soul"<sup>2</sup>—the flesh-pots of Egypt,—and in this way many strong men lie wounded, and die eternally. Some, perhaps, hold out almost till the last, and then the devil makes a final, vigorous, open assault upon them, and though they have long resisted, they yield in the end, and perish even at the very borders of their eternal inheritance. "Many are called, but few are chosen."<sup>3</sup> Without pressing too closely this portion of the type, there surely is an awful warning in the fact, that Joshua and Caleb alone entered the promised land out of all that multitude who were saved by the waters of the Red Sea! And may we not fear that as our gifts are greater, so will our punishment be, if we fall? Theirs was the bodily deliverance, the manna, and the water unexpectedly gushing from the stricken rock. Ours, the spiritual deliverance, the Body and Blood of CHRIST, the Water and the Blood miraculously streaming from the pierced side of the LORD. "And all this is for thee," says S. Chrysostom,<sup>4</sup> "for, as the gifts were types, so also were the punishments types, and as Baptism and the Table were

with bitter herbs, and tribulation worketh experience, and experience hope, and hope bringeth forth salvation." Rom. v.

<sup>1</sup> Exod. xv. 23—25.

<sup>2</sup> 1 S. Peter ii. 11.

<sup>3</sup> S. Matt. xx. 16.

<sup>4</sup> Hom. xiii. 1 Cor. x. apud Script. Views.

foreshadowed; so also by what subsequently happened, was it for our sakes proclaimed, that they who are unworthy of this gift shall be punished; that we may by those examples be brought to a better mind. For, as in the benefits, the types preceded, the truth followed; so also shall it follow in the vengeance. See, how he shows that not only shall they be punished, but even more than those former; for if the one be the type, the other the reality, it must needs be that the vengeance shall greatly exceed, as well as the gifts."

There are, then, two great lessons taught us in this type. *First*, that the remembrance of our Baptism should call out our praises and thanksgivings to God for having "freed us from the devil and his angels, who like Pharaoh and the Egyptians wore us down, bound to the mire of the flesh as to the works in brick,"<sup>1</sup> and brought us out from the land of the enemy by the invisible exercise of His power. "Sing we, therefore, unto the LORD, for He hath triumphed gloriously." The devil and his host "hath He cast into the sea. His chosen captains also are drowned in the Red Sea."<sup>2</sup> "Thou didst divide the sea by Thy strength. *Thou brakest the heads of the dragons in the waters.*"<sup>3</sup> "Sing

<sup>1</sup> S. Aug. Serm. 363, 2. He says a little below, "These things were all submerged in the Red Sea, because we are buried by Baptism into death (Rom. vi. 4,) with Him, Who was scourged, dishonoured, and slain for us. Thus He covered all enemies in the Red Sea, Who by a bloody death by which He put away our sins, consecrated Baptism."

<sup>2</sup> Exod. xv. 4.

<sup>3</sup> Psalm lxxiv. 13. "S. Aug. (in Psalm 148) Hieron. (in Hilarion) Isidorus (Etym. xii. 4.) Ambros. (Hexa. iii. 9.) '*Capita draconum*' tropologicè explicant capitalia vitia, eorumque prima initia, et *suggestores dæmones*, qui *conterantur et confringantur in aquis baptismi*, vel lachrymarum."—Lorinus in loco. Cf. Rev. xii. 9, "The *great Dragon*, that old serpent, called *the devil*."

praises to God, sing praises; sing praises unto our God, sing praises."

And the *next* lesson we are taught is that of the need of continual watchfulness, in the receiving and after we have received, those inestimable gifts of His goodness, which God mercifully bestows upon us in His Church. To touch, taste, and handle holy things, unless it be done with devout reverence, is to place ourselves in extreme danger of becoming hardened. Great is the peril of tempting God by sin, after receiving Baptism and the Holy Communion of our Lord's Body and Blood. Those things, which should have been for our wealth, may become an occasion of falling. "To-day if ye will hear His voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted Me, proved Me, and saw My works."<sup>1</sup> The higher conceptions we have of our Christian privileges, the more shall we see how awful it will be to fall away. The greater the height to which we are raised, the more fearful the fall. Terrible, indeed, must be the destruction of such as cast themselves down from "the holy city," and "a pinnacle of the temple." The carcasses of the Israelites stretched in the desert, and the agonies of the victims to the serpents' bite, do indeed speak to us with an unutterable power. *Once* they had been "baptized unto Moses in the cloud and in the sea:"—*once*, they had been safe from the tyranny of the destroyer. But alas! "they thought scorn of that pleasant land, and gave no credence to His word."<sup>2</sup> And thus is it that men fall now:—*fall*, in spite of mercies, warnings, calls, chastisements:

<sup>1</sup> Psalm xcvi. 7, 8.

<sup>2</sup> Psalm cvi. 24.

—*fall*, after they have once turned their backs on sin, as the Israelites turned their backs on Egypt:—*fall*, after they have in safety emerged from the waters of Baptism, as the Israelites from the Red Sea:—*fall*, after they have eaten and drunk the Body and Blood of CHRIST, as the Israelites, after they had been fed with “Angels’ food,” and “drank of the rock which followed them:”—*fall*, not because they have not received mercy, but because they wilfully rejected it:—*fall*, it may be, in the very sight of the promised land, with heaven almost within their grasp; *fall*, and so enter into eternal misery at the moment when they might be entering into eternal rest. “Let him that thinketh he standeth, take heed lest he *fall*.”

# NAAMAN.

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2 KINGS v. 13.

“WASH AND BE CLEAN.”

“Scripture, recounting in order the kings, their deeds, and the events of their lives, appears solely occupied in relating facts, as it were with the care of the historian ; yet, nevertheless, if pondered on by the aid of the SPIRIT of GOD, it will be found to be even more, or certainly not less, intent on foretelling things future, than on telling things past.”  
S. Aug. De Civ. Dei, Lib. xvii. c. 1.

## N A A M A N.

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2 KINGS v. 13.

“WASH AND BE CLEAN.”

It is a well-known remark of S. Augustine that “the Old Testament, rightly understood, is a prophecy of the New;” and this is true, not only regarding the strictly prophetic portions of the sacred volume, but also in its various historical personages and transactions. “The relations sustained by the more public characters,—the parts they were appointed to act in their day and generation,—the deliverances that were wrought for them, and by them, and the chastisements they were from time to time given to experience,—did not begin and terminate by themselves. They were parts of an unfinished and progressive plan, which finds its destined completion in the Person and Kingdom of CHRIST; and only when seen in this prospective reference do they appear in their proper magnitude and full significance.”<sup>1</sup>

We purpose to apply the principle thus enunciated to the history of Naaman, and show how his miraculous

<sup>1</sup> Fairbairn's Typology, p. 89.

cleansing from the leprosy in the waters of Jordan is a type of our cleansing in the waters of Holy Baptism from the disease of sin. This type was one on which the ancients delighted to dwell; and S. Ambrose makes mention that in his time the history of Naaman was read as a Baptismal lesson in the Church of Milan.<sup>1</sup>

Naaman (as we read 2 Kings v.) was captain of the host of Benhadad, King of Syria, a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria; but he was a leper. Now there was in the house of Naaman a little maid, an Israelitish captive, who said to her mistress that there was a prophet of Samaria who would recover him of his leprosy. When this was told to Naaman, he obtained permission from Benhadad to go to Samaria, and took from him a letter to Jehoram, King of Israel. On receiving the letter, Jehoram, probably mistaking its import in imagining that Benhadad bade him recover his captain of the leprosy, rent his clothes, and said, "Am I God, to kill and make alive?" Now it was so, that when Elisha heard that the king had rent his clothes, that he sent to the king, saying, "Let him come now to me, and he shall know that there is a prophet in Israel." Naaman came, therefore, with his chariot and horses, and stood at the door of Elisha's house; and Elisha sent a messenger to him, saying, "Go, and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Indignant at this proposed mode of cure and at the conduct of the prophet, Naaman was wroth, and went away in a rage,

<sup>1</sup> De Myst. s. 16. "Denique doceat te decursa Regnorum Lectio (2 Kings v. 1, sqq.) Naaman Syrus erat, &c."



exclaiming, "Behold, I thought, he will surely come out to me, and stand and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? But his servants came near, and spake unto him, and said, If the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather, then, when he saith to thee, Wash, and be clean. Then he went, and dipped himself seven times in Jordan, and his flesh came again like unto the flesh of a little child, and he was clean."

Such is the history, and in considering its typical significance we must first observe *the disease* with which Naaman was so grievously afflicted.

*The leprosy* was a plague of the most loathsome and detestable character. Appearing at first in the form of a single bright spot in the skin of the flesh, its ravages soon began to spread. The spots assumed a white, scaly appearance, and little by little, by a slow, but sure and stealthy progress, the disease covered the whole body. The terrible nature of the malady may be understood by the mournful cry, "Unclean, unclean," whereby the Jewish leper testified his woe, and by the prayer of Aaron regarding the leprous Miriam, "Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb."<sup>1</sup> And the hopelessness of its cure by any human means may be learnt by the despairing question of Jehoram in this place, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his

<sup>1</sup> Numb. xii. 12.

leprosy?"<sup>1</sup> A leper was, as it were, in a state of death, and to effect his recovery was to make him alive from the dead.

Now why may we suppose that this disease was chosen out above all others to be thus terrible? why was it so insidious in its spread, so deadly and incurable in its nature, so awful in its punishment? why for it alone was there to be exclusion from all society, the trappings of mourning, the covering of the face, the heart-rending cry, "Unclean, unclean?" why should leprosy be stigmatised as the sickness of sicknesses, and the leprous as emphatically "the smitten?" The answer is manifest. It was intended to be typical of sin; to show, as it were, parabolically, the awfulness of sin, the stealthiness of its progress, the wretchedness it produces, its deadly character, the shame arising from it, compelling the sin-stricken to hide his face, and utter an exceeding bitter cry, testifying that he was an abandoned outcast.<sup>2</sup> The leprous man was an outward and visible representation of the sinner; the leprosy figured the fatal disease of sin.

And if we are thus to see in leprosy a type of sin, so in the history of Naaman may we read *the mode of cure* which God has graciously provided; a typical foreshowing of the washing away of sin in the healing waters of Holy Baptism.

*First*, then, observe that Naaman was commanded to perform *an outward act*, to the due performance of which the promise of perfect cleansing was attached, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."<sup>3</sup> It was only

<sup>1</sup> Verse 7.

<sup>2</sup> 2 Chron. xx. 21.

<sup>3</sup> Verse 10.

by doing this outward act faithfully and obediently that he could possibly be cleansed. The outward act was necessary for his healing. While he refused to use this appointed means, the leprosy still clave to his skin ; and it was only when, at the advice of his servants, he returned to a better mind, and went and did what the prophet of the LORD commanded, "dipped himself seven times in Jordan," that "his flesh came again like unto the flesh of a little child, and he was clean."<sup>1</sup> The healing was mysteriously connected with the outward washing. Though the washing in Jordan could not cleanse the leper, from any natural properties residing in the water itself, yet when GOD had, with a deep sacramental signification, joined the virtue of cleansing to the outward application of water, then was the leper, washing in it, entirely cleansed.

*Further*, observe *the simplicity* of the outward sign. So simple was it, indeed, that we read Naaman was offended at it. "Behold, I thought," said he, "he will surely come out to me, and stand, and call on the Name of the LORD his GOD, and strike his hand over the place, and recover the leper."<sup>2</sup> He expected the act of healing to be accompanied by more striking manifestations of power ; for example, a waving of the hand backward and forward over the ailing part. And even if the cure was to be effected by washing in water, he could not see why Jordan was to be chosen out as a laver of cleansing ? why not Abana and Pharpar, rivers of Damascus ? Might he not wash in them, and be clean ? And yet, though at first offended at the simplicity of the outward means, he was afterwards led by

<sup>1</sup> Verse 14.

<sup>2</sup> Verse 11.

this very simplicity to see the hand of GOD in these means. If the prophet had used any of the extraordinary means Naaman had expected, there would have been great danger of the cure being ascribed to him rather than to the true Miracle-worker. If the prophet had "done some great thing," he would have been likely to have attributed it to this, and not to GOD. But when he was cleansed by means in themselves so manifestly inadequate, he was forced to confess the power of GOD; "Behold, now I know, that there is no GOD in all the earth but in Israel."<sup>1</sup> Now, in the language of a Father, "having been cleansed, he forthwith understood that the cleansing of any is not of the water, but of grace."<sup>2</sup>

These, then, are two leading lessons we learn from the typical history of Naaman. *First*, the necessity of outward washing in the waters of Baptism for the inward washing away of sin. And *next*, that the simplicity of the outward and visible sign is no cause whatever for disbelieving that GOD should make it the channel for the conveyance of inward and spiritual grace.

I. There is something apparently humble in the argument with which some dispense with the necessity of Sacraments. "Spiritual healing," they say, "must come from GOD, and not from man, or water, or any human means. We must go direct to GOD. We want nothing between us and GOD. We cannot put Sacraments instead of CHRIST." But the fallacy of this argument is of course patent; for if GOD has appointed

<sup>1</sup> Verse 15.

<sup>2</sup> S. Ambrose De Myst. Lib. i. c. 3, *in finem*.

certain ways in which He wills us to come to Him, humility is shown in seeking Him in those ways, and not in the Abanas and Pharparas of our own choosing. True faith consists in the unquestioning acceptance of those truths God is pleased to reveal, and acting on them without reserve. Naaman would never have been cleansed if he had not washed in Jordan. His *general* faith in the healing power of God, which led him to take a long journey and put himself to much expense to find the prophet of the LORD, would not alone have sufficed. He needed, moreover, faith in *the means* which God had appointed for *the conveyance* of His healing power. And so not only must we have a *general* faith in the power and goodness of God, but, as I may say, that *particular* faith, whereby we “steadfastly believe *the promises of God made to us in that Sacrament,*” which He has ordained. If we are bidden “Repent and be baptized every one of you in the name of JESUS CHRIST for the remission of sins,”<sup>1</sup> we have no right to suppose that we can have “remission of sins” without Baptism. If it is said, “Baptism doth also now save us,”<sup>2</sup> we have no right to expect salvation without Baptism. When S. Paul received the command, “Arise, and be baptized, and wash away thy sins,”<sup>3</sup> his faith in God was shown in his immediate obedience. Baptism was as necessary for his inward cleansing, as washing in Jordan for the outward cleansing of Naaman. “The Blood of JESUS CHRIST” indeed “cleanseth us from all sin,”<sup>4</sup> but that Blood must be applied to us in Holy Baptism. The Blood cleanseth us inwardly, as Naaman was

<sup>1</sup> Acts ii. 38.

<sup>2</sup> 1 S. Pet. iii. 21.

<sup>3</sup> Acts xxii. 16.

<sup>4</sup> 1 S. John i. 7.

cleansed outwardly, but only on the selfsame condition, "Wash, and be clean."

II. The simplicity of the outward visible sign or form in Baptism is no ground for disbelief that God should make it the channel for the conveyance of inward and spiritual grace. And yet the stumbling-block of Naaman has been that of thousands in the Church of CHRIST from the beginning. Thus it was that, when "He came unto His own, His own received Him not."<sup>1</sup> Thus "they were offended in Him,"<sup>2</sup> saying, "Is not this the carpenter's Son?" Thus too, now-a-days, people disbelieve the healing virtue of the Sacraments, because they, like their Divine Author, have "no form nor comeliness, and when men see them they have no beauty that we should desire them; they are despised and rejected of men, despised and esteemed not."<sup>3</sup> "Nothing," says Tertullian,<sup>4</sup> in the second century, writing against a woman who denied the necessity of water in Baptism, "so hardeneth the minds of men as the simplicity of the Divine operations in their outward act, and the mighty graces, which are promised as their inward effect. When with the utmost simplicity, with no pomp or show or expense, a man goes down into the water and is baptized, while a few words are pronounced over him, and rises up again, not at all or very little cleaner, his having acquired eternal salvation is deemed incredible. Alas! wretched unbelief, which deniest to God His peculiar attributes, simplicity and power." And God's attributes may we truly call simplicity joined to power. Man, for the carrying out of any great work, is compelled by defect

<sup>1</sup> S. John i. 11.

<sup>2</sup> S. Matt. xiii. 57.

<sup>3</sup> Isa. liii. 2.

<sup>4</sup> De Baptismo, ii.

of power to employ manifold and complicated machinery ; but God displays His infinite power in the use of the simplest means. Man rears a noble mansion by the hands of a multitude of builders, and by the employment of piles of massive materials ; but God rears this fabric of the universe by a word out of nothing. Man heals the sick by many medicines, and oftener finds himself utterly baffled ; but God cleanses the leprous with two words, " I will, be thou clean ;"<sup>1</sup> him who was blind from his birth by unction with spittle and washing in the pool of Siloam ;<sup>2</sup> S. Peter's wife's mother<sup>3</sup> and the two blind men<sup>4</sup> by the simple touch of His holy Flesh ; the palsied servant of the centurion and the daughter of the woman of Canaan,<sup>5</sup> when absent ;<sup>6</sup> and the daughter of the ruler of the synagogue, by taking her by the hand and bidding her arise."<sup>7</sup> In all these cases the means were utterly disproportionate to the effect ; but in this very way we are led, as Naaman, to confess that the excellency of the power is of God. For God " hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are ; that no flesh should glory in His Presence."<sup>8</sup>

<sup>1</sup> S. Matt. viii. 3, *θέλω, καθάρισθητι.*

<sup>2</sup> S. John ix.

<sup>3</sup> S. Matt. ix. 15.

<sup>4</sup> S. Matt. xx. 34.

<sup>5</sup> S. Matt. xv. 21.

<sup>6</sup> S. Matt. viii. 5, 13.

<sup>7</sup> S. Matt. vi. 4.

<sup>8</sup> 1 Cor. i. 27. After alluding to Naaman, the writer of a treatise among the works of S. Ambrose (De Saer. Lib. i. c. 3) says : " Thou hast entered ; thou hast seen the water ; thou hast seen the priest : thou hast seen the deacon (Levitam). Perhaps some one may say,

But once more. Notice *the river* in which Naaman washed and was cleansed—*the Jordan*. Naturally, I suppose, the rivers of Damascus *were* better than all the waters of Jordan. There was no absurdity in Naaman's argument. As worldly men would say, he spoke like a sensible man, using his own judgment, and not suffering himself to be beguiled by any prophet. But nevertheless we know, that not in the noisy and rapid rivers of Abana and Pharpar, (for the word Abana means "most swift," and was given to the river owing to the rapidity of its course,) but in the more silent stream of Jordan was he to be healed. And what truth have we here? *First*, perhaps, an intimation that not in the noisy agitation of the world, but in the quiet working of God's Church, are we to seek all good; not in convulsive exciting efforts, but in the quiet and faithful use of the means of grace, are we to be "made meet to be partakers of the inheritance of the saints in light;"<sup>1</sup> not in the wind, the fire, or the earthquake, but in the still small voice uttered in the sacraments, the absolutions, and other ordinances of CHRIST'S Church, is God to be sought and found. In these "His word is with power;"<sup>2</sup> in these His "power is present to heal."<sup>3</sup>

'Is this all?' Yes, it is all: verily *all*, where there is all innocence, all godliness, all grace, all sanctification. Thou hast seen what thou couldest see with thy bodily eyes and human vision; thou hast not seen the things which are wrought, because they are not seen. The things which are not seen are much more important than the things which are seen; 'for the things which are seen are temporal, but the things which are not seen are eternal.' (2 Cor. iv. 18.)"

<sup>1</sup> Col. i. 12.

<sup>2</sup> S. Luke iv. 32.

<sup>3</sup> S. Luke v. 17. Cf. Amb. De Myst. 397. "Where His own mysteries are, there He deigneth to impart His own Presence."



And *next*, there is surely another reason for the choice of Jordan above all other rivers. Jordan was afterwards to be the place of our LORD's Baptism, by which "the element of water was sanctified to the mystical washing away of sin."<sup>1</sup> And in accordance with the ordinary method of God's dealing, it was fitting that there should be types, announcing beforehand this event in our LORD's history, and that the wonders wrought in Jordan should prepare the way for this greater wonder still. "As signs were these things set forth," saith S. Augustine elsewhere, "and by this sort of significant instruction were the realities ushered in." "When Naaman had washed in Jordan," says S. Gregory Nyssene,<sup>2</sup> "he was cleansed of his disease: thus by the use of water in general, and baptism in this river in particular, clearly pre-signifying what was to be. For Jordan alone of rivers having received in itself the first fruits of sanctification and blessing, became the channel, as it were, to convey in figure from the fountain the grace of Baptism to the whole world." Thus again was "Baptism to save us," and "make us inheritors of the kingdom of heaven?" It was prefigured by the entrance of the Israelites into the Promised Land by the river Jordan. Thus, was our LORD to be publicly ma-

<sup>1</sup> Baptismal Service. "CHRIST also bathed Himself in the river Jordan, and *having imparted of the fragrance of the Godhead to the waters*, He came up from them." (S. Cyril Jerus. Lect. xxi. 1.) He elsewhere says to the candidates for Baptism, "May you enjoy the fragrant waters which contain CHRIST." Procat. 15. (*ὕδατων ἀπολαύσητε Χριστοφόρων ἐχόντων εὐωδίαν*): viz., the waters rendered fragrant by the touch of His Flesh with that spiritual fragrance which He imparted to them from His Divinity.

<sup>2</sup> In Bapt. Christ. tom. iii. 376, apud Script. Views, p. 345.

nifested at His Baptism in Jordan, and from thence to begin His ministry? So in Jordan did God begin to "magnify Joshua (Jesus) in the sight of all Israel;"<sup>1</sup> and He commenced to govern the people; and "it is plain," says the Father just quoted, "that Jesus depositing the twelve stones in the stream foreordained the twelve disciples, the ministers in Baptism." Or lastly, was Baptism to separate Christians from the unbelievers? So it was also fore-ordained that, even in its natural situation, the river Jordan should sever the country of the Israelites from that of the Gentiles.<sup>2</sup>

But, once more. Naaman was commanded to "wash in Jordan *seven* times."<sup>3</sup> Here again there is mystery. Seven was a number symbolical of *rest* and *sanctification*. Seven days, for example, was the leper to be shut out of the camp. Seven times was the leper to be sprinkled for the cleansing of his leprosy.<sup>4</sup> Seven times was the

<sup>1</sup> Josh. iii. 7.

<sup>2</sup> Cf. S. Cyril Jerus. Cat. Lect. iii. 5: "Elias is received up, but not without water; for first he crosses Jordan, then horses carry him to heaven."

<sup>3</sup> Verse 10.

<sup>4</sup> Levit. xiv. 7. S. Cyril Alex. (in S. Luke, R. P. Smith's Trans. from Syriac, pt. i. 76,) has a striking commentary on the two birds and the running water, &c., used in cleansing the leper. "The birds (he says) are two in number, both without stain, that is, clean, and liable to no fault on the part of the law: and the one of them is slain over living water, but the other being saved from slaughter and further baptized in the blood of that which died, is let loose." "Though there were two birds, yet was He, Who was represented in both, but One, as suffering, and free from suffering; as dying and superior to death, and mounting up to heaven, as a sort of second first-fruits of human nature renewed unto incorruption. For He has made a new pathway for us into that which is above, and we in due time shall follow Him. That the one bird then was slain, and that the other was baptized indeed in

blood of the sacrifice to be sprinkled on the mercy-seat. The seventh day was a day of rest, the seventh year a year of rest and release. Have we not, then, in the washing of Naaman seven times in Jordan a type, first, of the sanctifying power of holy baptism, when we "were washed, justified, and sanctified in the name of the LORD JESUS and by the Spirit of God;"<sup>1</sup> and next, of that blessed rest which follows on the perfect remission of our sins, both original and actual, and our restoration again to the favour of a reconciled God? Or, seeing that the gifts of the SPIRIT were sevenfold, we may perhaps find here an intimation that not all water, but water consecrated by the HOLY SPIRIT, regenerates and saves. "The element is one thing," says one,<sup>2</sup> "the consecration and operation another. The element is water, the operation is of the HOLY GHOST. The water cures not unless the HOLY GHOST hath descended and consecrated the water." "Whatever grace," says another) "there is in the water, is not from the nature of the water, but from the presence of the SPIRIT."<sup>3</sup>

And all this is the more important for us, because Naaman was not a Jew, but like ourselves a *Gentile*, and

its blood, while itself exempt from slaughter, typified what was really to happen, for CHRIST died in our stead, and we who have been baptized into His Death, He has saved by His own Blood."

<sup>1</sup> 1 Cor. vi. 11.

<sup>2</sup> De Sacr. lib. i. 15, n. 15, inter opera S. Ambrosii.

<sup>3</sup> S. Basil, De Spiritu Sancto, cap. xv. n. 35. Cf. S. Cyril Jerus. Cat. Lect. iii. c. 3: "Regard not the Laver as simple (λιτῶ) water, but regard rather the grace of the SPIRIT given with the water. For just as the things offered on the idol altars, being by nature simple (λιτᾶ) become polluted by the invocation of the idols; so, contrariwise, the simple water having received the invocation of the HOLY SPIRIT, and CHRIST, and the FATHER, acquires a power of sanctification."

his cleansing was a type of ours. For as Elijah and Elisha were types and precursors of our Blessed LORD, so was Naaman a type of the Gentile world, to whom CHRIST, leaving the Jews on account of their unbelief, transferred through His Apostles His Church and grace. Our LORD makes allusion to this in His first sermon at Nazareth: "Many lepers were in Israel," He says, "in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian."<sup>1</sup> In the fulness of time, when CHRIST came in the flesh, Jews as well as Gentiles were encompassed by the leprosy of sin. But while the Jews from their unbelief were left in their misery, the Gentiles believing were cured of their spiritual disease. "Deservedly, therefore," says S. Ambrose,<sup>2</sup> "was Naaman, 'a great man with his master,' and 'admirable in countenance,' (see margin of the Bible, 2 Kings v. 1) "since in him is typically declared the future salvation of the Gentiles." "Naaman," says Bede,<sup>3</sup> "that Syrian whose name is by interpretation 'beauty,' denotes the Gentile people, formerly spotted with the leprosy of deceit and wickedness, but by the sacrament of baptism purged from all filthiness of the flesh and mind."

And who was that "*little maid*" who had been "brought away captive out of the land of Israel?"<sup>4</sup> It may seem fanciful to say with Bede,<sup>5</sup> that she represents the grace of heavenly inspiration, which the Gentiles took by violence when the Jews were unable to keep it.<sup>6</sup>

<sup>1</sup> S. Luke iv. 27.

<sup>2</sup> Expos. Evan. sec. Luc. lib. iv. 50.

<sup>3</sup> In Luc. Evang. Expos.

<sup>4</sup> Verse 2.

<sup>5</sup> Ubi supra.

<sup>6</sup> Cf. S. Aug. in Serm. 108, De tempore: "Naaman attended to the little maid, and came to Elisha; the Gentile people attended to Pro-

But at any rate her example teaches that even they who occupy the lowest stations may be the means of leading others to the truth, and guiding such as are afflicted with the leprosy of sin to the "Fountain open for sin and for uncleanness."<sup>1</sup>

And so, further, even the temporary error of Naaman is not without its lesson. When "Naaman was wroth,"<sup>2</sup> he could not receive the truth of God. "He turned and went away in a rage," and could not discern the Divine will. It was only when he came to himself, and listened humbly and teachably to advice, that he understood the deep things of the ALMIGHTY. Anger and clamour and strife, as S. Ambrose remarks,<sup>3</sup> cannot understand mysteries; this privilege is reserved for faith. Men blinded by party spirit, and angered by all that opposes their preconceived notions, can hardly penetrate into the inner signification of Holy Writ. Mysteries are revealed to the meek, to the humble inquirer listening patiently to the doctors, or kneeling lovingly at the feet of JESUS, saying, "LORD, open Thou mine eyes that I may see the wondrous things of Thy Law."<sup>4</sup> These are such as He shall guide in judgment. To such as these He draws near, and opens their understanding that they may understand the Scriptures.

Nor is the subsequent conduct of Naaman without its instruction. No sooner was he cleansed than he

phcey, and came to CHRIST. Naaman coming to Elisha is cured from his leprosy, and the Gentile people coming to CHRIST is cleansed from all the leprosy of sin."

<sup>1</sup> Zech. xiii. 1.

<sup>2</sup> Verses 11 and 12.

<sup>3</sup> Nescit ira mysterium, fides novit. S. Amb. Expos. S. Luke, lib. iv. 27.

<sup>4</sup> Ps. cxix. 18.

solemnly testified, that "he would henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD."<sup>1</sup> And so in baptism we solemnly "renounce the devil and all his works," and promise to serve the living GOD only. Cleansed from our sins, united to CHRIST, the Great High Priest, Christians in their degree become "an holy priesthood," sanctified "to offer up spiritual sacrifices, acceptable to GOD by JESUS CHRIST."<sup>2</sup> And though we may not in the desire of Naaman to take away with him a portion of the Holy Land, "two mules' burden of earth," see, with Bede, an intimation that the "baptized ought to be strengthened by the participation of the LORD's Body;" yet, if we adopt the general interpretation, that he desired the earth in order to form an altar to the LORD,<sup>3</sup> our thoughts may well be turned to that Christian altar<sup>4</sup> whereon "we do show the LORD's death till He come,"<sup>5</sup> and offer up the Unbloody Sacrifice as a memorial before GOD. And if, further, the first thought of Naaman's heart was to show his gratitude by offering of his substance; "Now, therefore, I pray thee, take a blessing of thy servant;" so should it also be ours. "To do good and to communicate forget not, for with such sacrifices GOD is well pleased."<sup>6</sup>

"And having, therefore, brethren, boldness to enter into the holiest by the Blood of JESUS, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His Flesh" (to which we are

<sup>1</sup> Verse 17.

<sup>2</sup> 1 S. Pet. ii. 5.

<sup>3</sup> "An Altar of earth shalt thou make unto Me." Exod. xx. 24.

<sup>4</sup> Heb. xiii. 10.

<sup>5</sup> 1 Cor. xi. 26.

<sup>6</sup> Heb. xiii. 16.

united by baptism)<sup>1</sup> “ and having an High Priest over the house of GOD, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our BODIES WASHED WITH PURE WATER. Let us hold fast the profession of our faith without wavering, (for He is faithful that promised) and let us consider one another to provoke unto love and to good works ; not forsaking the assembling of ourselves together as the manner of some is ; but exhorting one another, and so much the more as ye see the Day approaching.”<sup>2</sup>

<sup>1</sup> Cf. Bede in S. Luc. : “ Rightly is the flesh of Naaman after his baptism (sc. in Jordan) said to have appeared ‘like unto the flesh of a little child,’ either because grace as a mother brings forth all the baptized in CHRIST into one infancy ; or rather we are to understand that Child of Whom it is written, ‘ *Unto us a Child is born,* unto us a SON is given,’ (Isa. ix.) to Whose Body the whole family of the Faithful are united by Baptism.”

<sup>2</sup> Heb. x. 19 sqq.





# THE POOL OF BETHESDA A TYPE OF HOLY BAPTISM.

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S. JOHN v. 4.

“FOR AN ANGEL WENT DOWN AT A CERTAIN SEASON INTO THE POOL, AND TROUBLED THE WATER: WHOSEVER THEN FIRST, AFTER THE TROUBLING OF THE WATER, STEPPED IN, WAS MADE WHOLE OF WHATSOEVER DISEASE HE HAD.”

“Types travail with the truth.”

S. Cyril Alex.

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“As in gold mines, one skilful in what relates to them would not endure to overlook even the smallest vein as producing much wealth, so in the Holy Scriptures it is impossible without loss to pass by one jot or one tittle. We must search into all. For they all are uttered by the HOLY SPIRIT, and nothing useless is written in them.”

Such is the reverent manner in which S. Chrysostom<sup>1</sup> prefaces his excellent commentary on this miracle, knowing well that “these things were not written carelessly or without a purpose, but as by a figure and type they show in outline things to come.”

It is in the same spirit we would desire to examine the same miracle, searching in it for another type of the

<sup>1</sup> Hom. 36, Oxford Trans.

healing power of Holy Baptism. Nor is it unreasonable that we should expect to find the clearest indications of the Sacrament of CHRIST in a miracle wrought even in the time of our Blessed LORD. If the great realities of the Gospel had burst upon men all at once, they might not have been able to bear them. Their faith might have been harmed by the unexpected revelation of "the wondrous things of God's law;" and hence in mercy God prepared the way for the realities, by types and figures, the meaning of which they would afterwards understand. But as these realities drew nigh, it was natural that the types should be more luminous and significant; and that as guards (to use an illustration of a Father)<sup>1</sup> near the person of the prince are more splendid than those afar off, so should it also be with the types; that as the fulness of time approached the typical foreshowings of CHRIST and His kingdom should be more pregnant with instruction. "A baptism was about to be given, possessing much power and a mighty gift, a baptism purging all sins, and making men alive from the dead."<sup>2</sup> It would be strange, therefore, if the betokenings of this were not richer in meaning as the day approached when "the Sun of righteousness rose with healing in His wings."<sup>3</sup>

With still greater confidence, too, do we look in the pool of Bethesda for a type of what S. Cyril calls "the holy pool of Divine Baptism,"<sup>4</sup> because it was ever so regarded in the early days of the Church. The very name which the primitive Christians gave to their Bap-

<sup>1</sup> S. Chrys. in loco.

<sup>2</sup> Ubi supra.

<sup>3</sup> Mal. iv. 2.

<sup>4</sup> Cat. Myst. xx. 4. Μετὰ ταῦτα ἐπὶ τὴν ἁγίαν τοῦ θεοῦ βαπτίσματος ἐχειραγωγείσθε κολυμβήθραν.

tisteries was the same as the word translated "pool" both here and at S. John ix. 7. So natural was it to them to consider "the pool of Bethesda," and "the pool of Siloam," as types of Holy Baptism, that they found no fitter appellation for the place where it was wont to be administered. In the light of this narrative there is peculiar beauty in Christians being called (as by S. Basil)<sup>1</sup> "children of the spiritual pool," and the Baptistery itself being designated (as by S. Chrysostom)<sup>2</sup> "the terrible and desirable pool."<sup>3</sup>

In the first place, then, *the name of the pool* arrests our attention.<sup>4</sup> The names of the principal places in the Gospel seem to shadow forth great truths in CHRIST'S

<sup>1</sup> Orat. xxvii. 149, apud Suicer, *κολυμβήθρα*.

<sup>2</sup> Hom. 90, tom. v. 714.

<sup>3</sup> Cf. Quæst. 137 ad Orthod. inter opp. Just. Mart.

<sup>4</sup> The following interesting note regarding the names of places in our LORD'S history is taken from Dr. Wordsworth's Edit. of the Greek Test. in S. Matt. xxvi. 36. "CHRIST was born at *Bethlehem*. The *Bread* of life was given to the world at *Bethlehem*, the *House of Bread* (S. Matt. ii. 1). The Man Whose Name is *Netser*, the Branch, grew up at *Nazareth*, whose name, derived from its *branching* shrubs and trees, may have shadowed forth this circumstance in His life. He chose His Apostles to be fishers of men from *Beth-saida*, the *House of fishing* (xi. 21). He dwelt at Capernaum, (iv. 13,) the *town of Consolation*. He healed the impotent man at *Beth-esda* the *House of mercy* (S. John v. 1,) *Bethany*, the place of palm-dates speaks of the *palms* and hosannas of His triumphal entry into Jerusalem on Palm Sunday and of the Victory and triumphal glory of His Ascension. In *Beth-phage* the *House of Figs*, we may see a memento of the warning that He gave to Jerusalem and the world by the withering of the barren *Fig-tree*. And now in *Geth-semane* the Press of Oil is witness of His Agony in which it pleased GOD to *bruise* Him for our sakes (Isa. liii. 10,) that Oil might flow from His wounds to heal our souls. At *Golgotha* He *rolled away* our shame. And on the *Mount of Olives* CHRIST went up to heaven, whence He holds forth the Olive branch of Peace between GOD and man."

history: and the fact that occasionally interpretations are given by the Evangelists, makes us look for some hidden teaching even in a name. Not without reason, therefore, was this pool here, where the water healed the diseases of those who washed in it, called Bethesda, whether we take it as "house of mercy" or "house of washing." For thus the very name seems to call our attention to that "washing of regeneration,"<sup>1</sup> whereby God according to His mercy saves us; to that pool of grace, where poor, lame, blind creatures such as we are, may upon the moving of God's Holy Spirit, step down and be healed of whatever disease we have.

"Now there is at Jerusalem by the sheep-market a pool which is called in the Hebrew tongue Bethesda, *having five porches.*"<sup>2</sup> Wherever they read of the number five, the thoughts of early writers spontaneously turned to the five books of the law. Thus S. Isidore of Seville<sup>3</sup> understood by the Samaritan woman who had had five husbands, the synagogue bound to the five books of the law in their carnal acceptance as unto five husbands, whom the Lord mercifully disposed to draw the living water, that is, to receive the grace of the bath, or the hidden and spiritual meaning of the law; and S. Augustine considers the five porches to represent "the people of the Jews shut up in the five books of Moses. But these books disclosed the ailing, not healed them. The law convicted sinners, not absolved them. Therefore,

<sup>1</sup> Titus iii. 5.

<sup>2</sup> S. John v. 2.

<sup>3</sup> *Allegoriæ quædam Scripturæ sacræ*, 235. So S. Aug. though he prefers another interpretation, mentions this also, "Quinque viros, quinque libros, qui per Moysen ministrati sunt, nonnulli accipiunt."—*De diversis quæst. in Simpli. Lit. i. 6.*

the letter without grace brought men in guilty, whom on confession grace delivered. For thus saith the Apostle, 'If there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath shut up all together under sin, that the promise by faith of JESUS CHRIST might be given to them that believe.'"<sup>1</sup> The porches served to display the "wounds and bruises and putrefying sores"<sup>2</sup> of the sufferers, but they could not cure them. This could only be effected by "the pool situated by the gate of victims, which typifies the Church wherein the waters of Holy Baptism, and those of the tears of repentance cure all sorts of spiritual diseases, by virtue of the Blood of the true Victim, with which they are, as it were, tinged and dyed."<sup>3</sup>

Water, therefore, here, as in so many other places of Holy Scripture is made the instrument of healing. Yet it must be remarked that it is not water simply, but *water endowed with power from above* which healed. "For an angel (we read) went down at a certain season into the pool and troubled the water."<sup>4</sup> In all probability the angel was invisible to mortal eye, and men only became aware of his approach by the perturbation of the water.<sup>5</sup> Yet though not visible, the ministry of the angel was not the less real. The Bible contains the revelation of God, and here of His mercy He re-veals, draws back the veil from spiritual things, and shows us one of the Angelic host (some Raphael, Medicina Dei)

<sup>1</sup> Gal. iii. 21, 22.

<sup>2</sup> Isaiah i. 6.

<sup>3</sup> Quesnel.

<sup>4</sup> S. John v. 4.

<sup>5</sup> "Men saw only the water; but from the motion of the troubled water, they recognized the presence of the angel."—S. Aug. Serm. 125.

descending into the pool, troubling the water, and depositing in it a power to heal. The carnal eye saw but the ripple on the surface; the Bible shows to the eye of faith "the angel of the waters,"<sup>1</sup> "doing wondrously,"<sup>2</sup> and communicating properties, medicinal to him, who first stepped down, of all disease and infirmity.

And what, then, is the teaching of this as respects Holy Baptism? Is it not this—that it is not water in itself, but *water consecrated by the HOLY GHOST* which heals? When the HOLY GHOST moves the water by the Blood of CHRIST the Victim, then it becomes a laver of regeneration. "This angel," says S. Ambrose, "announced the descent of the HOLY GHOST, Which invoked by the prayers of the priest, consecrates the waters;"<sup>3</sup>

<sup>1</sup> Rev. xxi. 4, 5.

<sup>2</sup> Judges xiii. 19.

<sup>3</sup> S. Ambrose De Spir. Sancto, i. 7. There is frequent allusion to the angel of Bethesda (or Bethsaida according to another reading) in ancient Baptismal Offices. See, for example, the following for the blessing of the water in "The ancient Liturgies of the Gallican Church," ed. G. H. Forbes, Burntisland, part i. p. 95, "O GOD, Who didst sanctify the river Jordan for the salvation of souls; May the *angel of Thy blessing* descend upon these waters, that bathed in them Thy servants may receive remission of sins; and born again of water and the Holy Spirit, devotedly serve Thee for ever; through JESUS CHRIST our LORD.—It is meet and right; O Holy LORD, Almighty FATHER, eternal GOD, . . . Who before the riches of the world didst bestow on the sustaining waters Thy Holy Spirit; Who didst prepare the waters of Bethsaida by the healing of an angel (Angelo medicante); Who, through the condescension of CHRIST Thy SON, didst sanctify the river Jordan; look, O LORD, upon these waters, which have been prepared to wash out the sins of men. Grant that the angel of Thy mercy may be present to these holy waters. May he wash off the stains of former life, and sanctify for Thee a little dwelling place, that the bowels of those to be regenerated may flourish for ever, and the newness of Baptism may truly be restored. Bless, O LORD our GOD, this creature of water, and may Thy power descend upon it. Pour forth from above Thy Holy Spirit the Comforter,



“for them the angel descended; for thee the HOLY SPIRIT. For them the creature was moved; for thee CHRIST Himself, the LORD of the creature, worketh.”<sup>1</sup> It is true, that now we see not any motion of the baptismal water, because “signs are for the unbelieving, faith for the believing.”<sup>2</sup> Yet, as Hooker<sup>3</sup> well observes, sacraments are “heavenly ceremonies which God hath sanctified and ordained to be administered in His Church, first as *marks* whereby to know *when* GOD doth impart the vital or saving grace of CHRIST unto all that are capable thereof; and secondly, as means conditional, which GOD requireth in them unto whom He imparteth grace. For, since GOD in Himself is invisible and cannot by us be discerned working; therefore when it seemeth good in the eyes of His heavenly wisdom that men for some special intent and purpose should take notice of His glorious presence, He giveth them some plain and sensible token whereby to know what they cannot see. For Moses to see GOD and live was impossible, yet Moses by fire knew where the glory of GOD extraordinarily was present. The angel by whom GOD endued the waters of the pool called Bethesda with supernatural virtue to heal, was not seen of any; yet the time of the angel’s presence known by the troubled

*the Angel of truth.* Sanctify, O LORD, the waters of this stream, as Thou didst sanctify the waters of Jordan, that they who go down into this font, in the name of the FATHER, the SON, and the HOLY GHOST, may be meet to receive remission of sins, and the inspiration of the HOLY SPIRIT; through JESUS CHRIST our LORD, Who with the FATHER and the HOLY SPIRIT is blessed for ever and ever.

<sup>1</sup> De Mysteriis.

<sup>2</sup> De Sac. Lib. ii. c. 2, n. 4, inter opera S. Ambrosii.

<sup>3</sup> Ecc. Pol. Lib. v. 67, s. 3.

motions of the waters themselves. The Apostles by fiery tongues which they saw, were admonished when the SPIRIT, Which they could not behold, was upon them. In like manner it is with us. CHRIST and His HOLY SPIRIT with all Their blessed effects, though entering into the soul of man, we are not able to express or apprehend how, do notwithstanding give notice of the time when They use to make Their access, because it pleaseth God to communicate by sensible means those blessings which are incomprehensible."

Next, mark *the greatness of the power* of healing. "Whosoever then first, after the troubling of the water, stepped in, was made whole of *whatsoever* disease he had." There was no disease so grievous as not to be cured in this pool of mercy; and this may be well taken to foreshadow that there is no sin which Baptism does not cure; and as the nature and forms of sin are manifold and various, so, as a vivid representation of these, there lay "a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water;" and the cure of these bodily diseases in water prevented it seeming strange that diseases of the soul should be cured in the same element.

And, as has been said, this type exceeded other types in manifesting by anticipation the power of Holy Baptism. The Levitical washings purged various unreal impurities and defilements, as from touching a dead body, or a leprosy; but this cured real bodily diseases. The waters of Jordan had received the power of healing single individuals, as Naaman; but this pool possesses a power which, though still limited, was continually recurring. This type of Baptism, then, being nearer to

the truth of the things typified, set forth a greater manifestation of might. And yet, in comparison with the reality, it was sadly stunted.<sup>1</sup> The waters of the pool healed only at intervals; the Baptismal waters in the Church heal at all times and all seasons. The angel went down into the pool and troubled the water, and one was healed; but now the LORD of angels, having gone down into the stream of Jordan, has sanctified the element of water to the mystical washing away of the sins of the whole world. "At Bethesda," says S. Chrysostom,<sup>2</sup> "he who descended the second was not healed; but now, after the first a second, after the second a third, after the third a fourth—nay, were you to cast into these spiritual fountains ten, twenty, a thousand, tens of thousands, yea, the whole world, the grace would not be worn out, nor the gift expended, nor the fountains defiled." The laver of regeneration never faileth. When the Name of the Triune GOD is duly invoked upon the waters, they cure all persons, at all times, and in all places, of all spiritual diseases, whatsoever they may have. Then for a time the ALMIGHTY "withheld the waters;" but now, since the first Pentecostal outpouring of the HOLY GHOST in the fulness of the Church, "He sendeth them out, and they overturn the earth."<sup>3</sup>

But what shall we suppose to have been the reason why *one only* was cured? S. Augustine<sup>4</sup> answers that it is to signify unity; and S. Ambrose says,<sup>5</sup> "Then,

<sup>1</sup> See Trench on this Parable, *in finem*.

<sup>2</sup> Works, vol. iii. p. 756, Ben. Ed.

<sup>3</sup> Job xii. 15.

<sup>4</sup> Tract. xvii. 1. in Johan. Cf. in Ps. cii. 7.

<sup>5</sup> De Mysteriis, 23. S. Cyril Alex. in loco says that "the cure was limited to one man, as a sign that the benefits of the Law were limited to the Jewish nation alone, and had never passed beyond."

one was cured; now, all; or rather, only the one Christian people." It might seem little in itself, that He Who possessed all power in heaven and in earth should cure one only of a multitude; but the ALMIGHTY, now as always, consulted more for the souls than for the perishing bodies of men, and teaching the need of unity, He chose but one as the recipient of His gift. "The Church is only one throughout the world. Unity is saved. Depart not, then, from unity, if thou wouldst not be without part in the saving cure."<sup>1</sup> "There is one LORD, one faith, one baptism," says Bede,<sup>2</sup> "and he who is imbued with the mysteries in Catholic unity is made whole of whatsoever disease he has; but whosoever departs from unity cannot obtain the salvation which is from One."

"Whosoever, then, *first*, after the troubling of the water, stepped in, was made whole."<sup>3</sup> The lesson we seem to be taught here is an important one, viz., that even in the reception of the Divine gifts which are bestowed without any merit on our parts, diligence is of much avail. Grace is given to them who seek and strive after it, and use the appointed means of grace. "They that run in a race run all, but *one* receiveth the prize."<sup>4</sup> "Cleanse thy vessel, that thou mayest receive the gift more abundant; for remission of sins is given equally to all, but the communication of the HOLY GHOST is bestowed according to each man's faith. If thou hast laboured little, thou shalt receive little; but if thou hast wrought much, ample is the hire."<sup>5</sup> And herein also do we learn the spirit with which we are to

<sup>1</sup> S. Aug. Serm. cxxv. 6.

<sup>2</sup> In loco.

<sup>3</sup> Verse 4.

<sup>4</sup> 1 Cor. ix. 24.

<sup>5</sup> S. Cyril Jerus. Cat. Lect. ii. 9.

draw near to the fountain of healing. "Exalt not thyself. If thou wilt be cured, go *down*."<sup>1</sup> He that first "stepped down" was healed. There is no cure without humility.

But now let us turn to the sick man whom the LORD singled out from the crowd. "And a certain man was there which had an infirmity *thirty and eight years*."<sup>2</sup> Why is the time of his infirmity noted? First, doubtless, to magnify the miracle, which would appear greater in proportion to the deep-seated nature of the ailment to be overcome. Thus, as the power of CHRIST was specially shown forth in the cure of the woman which had a spirit of infirmity eighteen years,<sup>3</sup>—in that of the woman having an issue of blood twelve years,<sup>4</sup>—in the raising of Lazarus when he had already been four days dead; so here, the length of time this poor creature had been suffering—thirty-eight years—doubtless tended to show forth the miraculous power of the Physician Who could overcome so inveterate a disorder. But perhaps we may consider that the number thirty-eight was not mentioned without another reason. Thirty and eight years was the duration of the affliction of the children of Israel in the wilderness;<sup>5</sup> and we may well see in this man, who had been undergoing chastisement for the same number of years, a type of Israel after the flesh, who, coming in humility to the fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, should receive remission of

<sup>1</sup> S. Aug. Serm. cxxiv. Cf. Serm. cxxv. 6: "Quomodo curatur? Si descendat. . . . Quia Passio Domini humilem querit."

<sup>2</sup> Verse 5.

<sup>3</sup> S. Luke xiii. 11.

<sup>4</sup> S. Luke viii. 43.

<sup>5</sup> Deut. ii. 14.

sins, and be "made whole of whatsoever disease they had."

"When JESUS saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole? The impotent man answered Him, Sir, I have no *man*, when the water is troubled, to put me into the pool."<sup>1</sup> From out of the depths of misery this poor sufferer spake a great truth. He wanted a *man* to help, but there was "no man." He wanted a man, but that Man Who was also GOD, GOD and Man.<sup>2</sup> What a striking image is here of human nature, lying prostrate in every attitude of wretchedness and impotency, unable to help itself, and having "no man" to afford relief. Till the Advent of the Mediator between GOD and man, there was, indeed, "no man." Human nature lay helpless, like the paralytic on his couch of unrest, or like this poor impotent one pent up in the porches of the law, till He came, baptized into Whose Body we attain salvation and a perfect cure.

From the case also of this "certain man" who needed another to put him in, we may, perhaps, derive some instruction as to the baptism of infants. These, by reason of their tender age, are unable of themselves to approach the healing waters. They need some one to "put them into the pool," into the font, to be cured of original sin. This is a great mystery, that we should thus depend upon each other for spiritual blessings;

<sup>1</sup> Verse 7.

<sup>2</sup> Cf. S. Cyril Alex. Hom. in Paralyt. c. vi. "Be not out of heart, O man, because thou hast no man. *Thou hast God standing by*, both GOD and Man." Cf. S. Aug. Tract. in Johan. xvii. 7.

but so has it been ordained of God, and is true not only in our infancy, but more or less all our life through. And however mysterious it may be, it is an exact analogy with our dependance on each other as to our bodily wants. If the halt and the lame had, like the impotent man, no one to "put them into the pool," they would have remained in their infirmity. If the little children (S. Mark x. 13) had not had friends to bring them to CHRIST, they would have lost the inestimable privilege of His heavenly blessing. And need we, therefore, doubt, that when our little children now are brought to the font, CHRIST in like wise suffers them to come to Him, takes them up in His arms, and blesses them, and makes them whole of the disease they all have. "Thus saith the LORD GOD, I will lift up Mine hand to the Gentiles, and set up My standard to the people; and they shall *bring* thy sons in their arms, and thy daughters shall be *carried* upon their shoulders."<sup>1</sup>

"JESUS saith unto him, Rise, take up thy bed and walk. And immediately the man was made whole."<sup>2</sup> The cure was wrought by JESUS, and not in the water, to show that He was the true Healer; that this was He That baptizeth in the HOLY GHOST; that all who had been previously healed in the pool of their bodily infirmities, had really been healed by Him, and that all who thereafter should be healed of their spiritual infirmities in the font would be likewise healed by Him. And perhaps further it may be intended that we should see here, that though it is ordinarily God's will to give spiritual life and health through the instrumentality of sacraments, yet that He is not tied to these means, and

<sup>1</sup> Isa. xlix. 22.

<sup>2</sup> Verses 8 and 9.

that where there is a hearty desire to receive them and they cannot be had,<sup>1</sup> God may of His mercy work in other ways. But, at the same time, it surely is the height of folly to expect that this will be the case, while we wilfully neglect to use the means of CHRIST'S appointment. There was in this impotent man a hearty desire to be made whole. He had shown his patience and perseverance by waiting a long time, hoping against hope; and therefore in his healing there would be no excuse to be found for such as expect to be saved out of due time, and who are continually looking for a miraculous interposition of Providence in their behalf. Though GOD is not tied to sacraments, we are.

“JESUS saith unto him, *Rise, take up thy bed, and walk.*” Exactly the same command as that given to the paralytic. (S. Mark ii. 9.) And its object was, doubtless, first, to show the reality of the cure. The perfectness of his cure could not be questioned, when he whom his neighbours had seen grievously afflicted for thirty-eight years, and unable to move without aid, rose from his place, and not only rose but took up his bed, and not only took up his bed but walked. Thus it was the custom of our blessed LORD, after working any miracle, to require some work to be done for the manifestation of the miracle. So, when He had satisfied many thousands with a few loaves and fishes, He ordered the fragments to be gathered up.<sup>2</sup> When He

<sup>1</sup> “Eldad and Medad (Numb. xi. 26 sqq.) were not present. Therefore, *that it might be shown that it was not Moses that bestowed the gift, but the Spirit that wrought,* Eldad and Medad, who had been called, but had not yet presented themselves, prophesy.”—S. Cyril Jerus. Cat. Lect. xvi. c. 25.

<sup>2</sup> S. John vi. 12.



cured the leper, He said, "Go, show thyself to the priest."<sup>1</sup> When He changed water into wine, He bade the servants bear to the governor of the feast.<sup>2</sup>

But the repetition of this command here and in the case of the paralytic seems to compel us to look for some deeper meaning. May we not see an injunction to the performance of good works after Baptism, where we are "created in CHRIST JESUS unto good works?"<sup>3</sup> "Rise," says our LORD, "take up thy bed and walk." Here three things are commanded, "Rise." Mark the operation of the cure, a communication of the power to rise, as well as the command to do so. "*Take up thy bed.*" "What is meant," asks S. Gregory the Great,<sup>4</sup> "by what our LORD said in the gospel to a certain man, who was healed, 'Arise, take up thy bed, &c.' (S. Matt. ix. 6) except that bodily pleasure is signified by bed? And he is specially commanded, when restored to health, to carry that on which he had lain when sick, since every one who still delights in sin lies overpowered with fleshly pleasures.' Or, to use the words of Leighton,<sup>5</sup> "Wheresoever He pardons sin, He also makes the soul able and nimble to 'run in the way of His commandments,' to carry its bed that before carried it, to command and wield at pleasure those low things whereon before it had rested." Or, according to S. Augustine, "Take up thy bed" signifies, Love

<sup>1</sup> S. Matt. viii. 4.

<sup>2</sup> S. John ii. 8.

<sup>3</sup> Eph. ii. 10.

<sup>4</sup> Morals in Job xxxiii. 19. Cf. S. Aug. in Ps. vi. 6: "I will wash each night my *couch*." That is here called a *couch* where the sick and weak mind rests, that is, in *bodily pleasure and in every worldly delight*. Which delight he who endeavours to withdraw himself from, washes with his tears."

<sup>5</sup> Apud Burgon in loco.

your neighbour, "Bear ye one another's burdens, and so fulfil the law of CHRIST."<sup>1</sup>

But this is not all. Love to our neighbour must not be without love to God. Hence it is added, "*Walk.*" In loving our neighbour we must be having a view to God's commands, walking heavenward. "Carry him, therefore, with whom ye walk, that you may come to Him with Whom ye desire to remain."<sup>2</sup> "Walk," says Bede,<sup>3</sup> "by looking for the blessed hope and appearing of the glory of God. Leave your old sins, assist the needs of your neighbours, and in all that you do, see that you fix not your thoughts on the world, but hasten to behold the face of your Redeemer."

"Afterward JESUS findeth him in the Temple."<sup>4</sup> The place where the impotent man was found by JESUS is the place where the baptized should often be also.<sup>5</sup> It cannot be doubted that he hastened thither to pour forth his gratitude and praise. Not into the market-place, not to the public haunts of luxury and ease, went the restored man, but to the Temple. Yes, to the Temple, though about to endure a violent attack from the enemies of JESUS. Nothing would keep him from the House of prayer, the place of sacrifice. There JESUS found him, there he gained strength to confess CHRIST before men.

"The man departed and told the Jews, that it was

<sup>1</sup> Tract. in Johan. xvii. 8 and 9.

<sup>2</sup> Ubi supra.

<sup>3</sup> In loco.

<sup>4</sup> Verse 14.

<sup>5</sup> S. Cyril. Jerus. Cat. Lect. i. 6, gives the following practical advice to the candidates for Baptism: "Attend diligently at church, not only now when thy attendance is required by the Ministers, but also after thou hast received the gift; for if *before*, it was good to do it, surely it must be good *after* the bestowal."

JESUS Which had made him whole.”<sup>1</sup> So with the baptized. In the Temple must they pour forth daily their strains of thanksgiving and praise. In the Temple must they seek JESUS. There will they find Him. There will He find them. In the Temple, too, will they gain strength to fulfil their baptismal vow, and “not to be ashamed to confess the faith of CHRIST crucified, but manfully to fight under His banner against sin, the world, and the devil, and to *continue* CHRIST’S faithful soldiers and servants unto their lives’ end.”

“To continue”! For we must conclude this miracle with the solemn typical warning the words of our LORD give to those who have once been made whole in the spiritual pool of holy Baptism: “Behold, thou art made whole: sin no more, lest *a worse thing* come unto thee.”<sup>2</sup> Thirty and eight dreary and weary years had the malady lasted. The ruthless might of the disease had withered up his limbs, and hope deferred had made his heart sick. Year after year had he crept to the porches of the pool to await the coming of the angel, and as often in bitter disappointment had he seen another step down before him. What could be worse than this? Thirty and eight years of a wretched, unfriended life, powerless in body and sick in soul. And yet our LORD speaks of some “worse thing.” What an awful idea does this give us of the terrible punishment which sin draws on its victims! What a solemn warning to beware of sin after Baptism! What teaching does it not give us as to its heinousness! What a trumpet-tongued call to watchfulness and prayer and holiness of life and conversation! Once we have had “our hearts sprinkled

<sup>1</sup> Verse 15.

<sup>2</sup> Verse 14.

from an evil conscience and our bodies washed with pure water ;” but if we “ hold ” not “ fast the profession of our faith without wavering ;” if we neglect the performance of good works ; if “ we forsake the assembling of ourselves together ;” if we “ sin wilfully after that we have received the knowledge of the truth ;” what can we expect ? Alas ! says the Apostle, “ there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. He that despised Moses’ law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the SON of GOD, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of Grace ?”<sup>1</sup>

<sup>1</sup> Heb. x. 22 sqq.







